

THE P O P E S

deadly Wound:

Tending to resolve all men, in the
Chiefe and principall Points now in
controuerſie betweene the *Papiſts*
and *Vs*.

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Engliſh troopes in the *Pallatſmarſh*.

2 T I M O T H. Chap. 3. Verſe 8. 9.

*As Iannes and Iambres withſtood MOSES, ſo doe theſe
alſo reſiſt the Truth; men of corrupt mindes, reprobate con-
cerning the Faith: But they ſhall preuaile no longer, for
their madneſſe ſhall be euident to all men, as theirs was.*

R E V E L A T. Chap. 18. Verſe. 2.

*It is fallen, it is fallen, Babilon the great Citie, and is become
the habitation of Demits, and the holde of all ſoule ſpirits,
and a cage of euery uncleane and hatefull Bird.*

R E V E L A T. Chap. 14. Verſe. 9. 10.

*If any man worſhip the Beaſt and his Image, and receiue his
marke in his forehead, or on his hand, the ſame ſhall drinke
of the wine of the wrath of God.*

L O N D O N :

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21



To the Christian Reader.



HE that undertakes to commend another mans writings vnto the view and reading of men, adventures his owne reputation therein, as Merchants doe their stocke in other mens ships. And there be two sorts of men, that doe and may adventure more boldly then others, either goods or credit: First, such as haue so much to spare, as that the losse of their adventure will not pinch them; or such as haue so little to adventure, as no losse can hurt them much: Yet is there a middle sort that doe adventure in hope of good returns.

I take my selfe a man not vtterly desperate, yet of poore estate, knowing nothing in my selfe that
 might

To the Christian Reader.

might procure respect unto another mans writings; vale Ie perhaps my acquaintance with many men of sundry places, the purchase of my troublesome pilgrimage, or the louing fauour which God of his goodnesse hath giuen mee with many, far beyond my worth: But if I had more reputation in the Church of God and my Countrey then euer I shall haue, I would not feare to aduenture all mine owne praises in the praise of this little Booke, and the Author thereof.

The Author thereof, Master Thomas Clarke, one of my parishoners in Sutton-Coldfield, I know to be a man of much grauity, piety, and honesty, & for one of his sort to be admired for his vnwearied paines in reading such Authors as hee could, gathering out of them the pith of their discourses or disputes, and labouring to improue all, not onely to the setting of his owne iudgement, but also to the staying and satisfying of others popisbly inclined, by conference or by writing: wherein also his successe hath exceeded the haruest of many other men, better languaged and more learned then he.

Touching this his booke, it is true that onely the moulding of the Arguments against Popery is his owne,

To the Christian Reader.

owne, fitter perhaps for the vulgar sort, then more exquisite pieces. The matter it selfe is to be found in the writings of our learned Countrey-men, dispersed in large or many bookes, whereof some are not so easie to be had: But here is compiled and compacted together in this popular forme, and in a stile (so farre as I can iudge) neither curious nor dissolute, but well becomming the man and the matter.

The end and ayme of this good man, I perswade my selfe to be honest and holy, not applause of men, nor gaine of money, but a true desire to informe his countrey-men that cannot or will not beare often or reade much in the knowledge of the truth, which detayning or reclayming them from Popery, or confirming them in true religion established in our Land, might yeeld them better Christians, better Subiects, better Neighbours.

Many haue long called for this Booke vpon sight of some part of it, or report of others; these I suppose will gladly reade it: such as neuer heard of it, or of the man, may please to make a tryall, whether or no they may finde in it, that which may refresh the memory of learned and diligent men in much breuity, or bring light vnto the ignorant with as

To the Christian Reader.

much perspicuity, which is, I confesse, my opinion of the Booke.

God quicken vp our hearts to more zeale for the Gospell, and against popery, the zeale whereof in our aduersaries should prouoke vs to more zeale, or will condemne vs though it helpe not them; God also blesse this good old-Man that hath spent himselfe for common good, and blesse all meanes that may any way aduance the Kingdome of our Lord Iesus, whether the scepter of Gouvernement, the sword of Warre, the preaching of the Gospell, or Pen, or Print of wel-aduised and wel-affected persons. Farewell.

Thine, to serue thee in the Lord, I O H N
B V R G E S Parson of *Sutton-Coldfield*, in
Warwickshire, and now Preacher to
the English troopes in the seruice of the
KING of *Bohemia*, for the defence of
the Pallatinate, vnder the command of
St. *Horatio Veere* Knight, Lord General.



THE PREFACE TO *the Christian Reader.*



EE reade (Christian Reader) in the second Epistle of S. Paul to the *Thessalonians* 2. cap. 3. verse, of a generall apostacie, or departing from the true Faith, which the great Antichrist should bring to passe before the comming of Christ, and before hee should be reuealed, or made manifest to the world. And wee read also in the 3. chap. and 10. verse of the *Reuelation* of S. *Iohn*, of a generall temptation or triall that shall come vpon the world, to trie them that dwell vpon the earth. And in the 17. chap. wee reade by whom this temptation shall be made: especially in the 4. and 5. verses, where it is said of *Romish Babylon*, that she offered to the world, *In a cup of Gold* (to wit in the golden name of Christ) *the abomination and filthinesse of her fornication*. And in the 3. verse of the 18. chap. that she made all nations to drinke thereof. And in the second verse of the 17. chap. that shee made the inhabitants of the earth drunke therewith. And therefore it is that the Angell in the 5. verse calleth Christian

Rome,

The Preface

Rome, Babylon, The mother of whoredomes, and abominations of the earth: and for which (as appeareth in the 2. verse of the 19 chap.) the Lord hath condemned her.

Now by this filthinesse of her fornication, all the learned doe know, is meant her whorish religion, as idolatrie, superstition, and heathenish worship: which very many that are yet living doe know, did overflow this Land, & a great part of the Christian world, before the daies of *King Henry* the eight, when as God had appointed the effectuall beginning of the reformation and restoring againe of the true Faith and Religion, as may appeare by a Prophecie written in an olde booke (I know not how many hundred yeeres agoe) Intituled, *Stimulus divina contemplationis*, which saith, *After the yeere of Christs incarnation 1534. good Religion, good Lawes, good Peace, together with Faith, Truth, and sound Doctrin shall retorne into the world in their proper shape and true likenesse.* And this was also at the time of the rising of *Luther*, when as there was neither sound doctrine, true faith, nor religion to be found in all the *Romish* iurisdiction: according to that Prophecie of their *S. Hildegard, a Nunne*, which saith, *In the Apostolike order (to wit, in the Roman Sea) no religion shall be found.*

Truely, (Christian Reader) it seemeth very apparent, that God hath made speciall choyse of England about all the Nations in the world, to be the chiefe for the recouering and reducing of that part of his Church (the *Romish* iurisdiction) and the ouerthrow of Antichrists kingdome and religion. For whereas in the 17. chapter of the *Reuelation*, the tenne hornes are declared to be the maine strength of the seauen-hilled Citie (to wit *Rome*) and that the text declareth also those

To the Christian Reader.

those hornes to be so many kingdomes, and that the learned expound them to be these tenne head kingdomes of the *Romish* iurisdiction, *England, Scotland, Denmarke, &c.* (the first whereof, that withdrew her power from *Rome*, was England) it is manifest England is the chiefe.

I know (Christian Reader) it would be thought strange to say, that that which was done by *King Henry* was foretold in the booke of the *Reuelation*. Neuerthelesse, a very learned man writing vpon these words, in the 13. verse of the 11. chap (*And the tenth part of the Citie shall fall*) saith plainly, *It is a thousand to one but that it is meant of King Henry*: meaning his withdrawing his power from *Rome*. And indeed it is tenne thousand to one, but that it is meant of him: For plaine experience doth euidently demonstrate England to be the chiefe of those tenne Kingdomes also, which the 16. verse of the 17. chap. declareth shall be the meanes of the finall fall of the Citie of *Rome*, and power of Antichrist: for that, after this worke was set abroach by *King Henry*, we saw it so greatly to preuaile vnder the raigne of that famous Queene his Daughter *Elizabeth*, that at her decease, the Pope had scarce three of those Kingdomes (signified by those hornes) left to adhere with him intirely. And I doe finde also by diuers of the olde *Romish* Predictions, that as God made *King Henry* the maine beginner of the ruine and decay of the strength of *Romish Babylon*, so he hath ordained a most worthy King of the name of *Iacob*, to second him in that worke. And as touching that which shall be further effected by him, thus hath their *Robertus a Dominican Frier* written long

The Preface,

agoe in his second Sermon. But *Jacob* flying from the *Serpents* face, (which *Serpent* in his third vision, hee affirmeth the Spirit told him was Antichrist the *Pope*) is ioyned to those that doe praise my name. For which cause (hee declareth) the *Pope* (whom in the same Sermon hee compareth to *Esau*) should put in practise the destruction of the spirituall *Jacob*, as also for refusing to ioyn with him, and to be of his societie: For there hee bringeth in the *Pope*, speaking in this manner to his spirituall sonnes; *Goe to my Sonnes, and enter into a consultation among your selues, how I may bring him vnder; for by his destruction my treasure shall bee exceedingly increased: I haue neede of much, because the name of my house is great vpon the face of the earth. Deglutiamus eum virum: Come therefore, let vs swallow him vp alive.* Which Prophecie, albeit wee saw fulfilled in the Powder-treason, yet as the same *Frier* sheweth, that all the *Pope* could doe should nothing at all preuaile; so, thankes be to our good God we saw it did not.

Againe, the same *Frier*, in his fixetenth Sermon, fore-sheweth that it shall come to passe, that the same *Jacob* (whom there hee calleth the *Lyon King*) shall visite the *Emperour*, and the rest of the *Roman* and other Catholique Princes of Christendome, by his Christian and royall exhortations, to helpe to subdue the *Pope*, and to bring the Church of *Rome* into the same state of primitiue puritie, as it was in the happy dayes of *Constantine* the Great, *Theodosius*, *Valentinian*, &c. Whereby he declareth, not onely how greatly the Church of *Rome* is fallen from her primitiue purity in religion, but also, that shee shall be reformed by the speciall meanes of our Nation of *England*.

To the Christian Reader.

land. And to the like effect are these words of their Saint *Bridgit*, (cannonized for a Saint by *Pope Boniface* the ninth) in her sixth booke of *Revelations*, 26. chap. where she bringeth in Christ, complayning of the decayed state of the Church of *Rome*, shewing him to exhort all Christian Kings what course to take for the perfect reformation thereof, saying; *Wherefore the King for whom thou dost pray, ought to call and assemble a Councell of Spirituall men, such as are wise through my wiseaome; and he ought to enquire diligently of those that haue my spirit, and aske their aduice, how, and by what meanes the wall of my Church may be built againe amongst Christians, how God may be restored to his honour, true Religion made to flourish anew, godly charity made more feruent, my passion more deeply imprinted in the hearts and mindes of men, and my Commaundements loued with greater Zeale and respect: Let him therefore gather together the upright and true kinde of Christians, that bee together with them, may repaire the spirituall breaches of my Church, the which verily hath departed too farre from mee.*

By which wee see, shee giueth all true Christian Princes to vnderstand, that God requireth of them, that they ioyne together, and vse all meanes by godly and learned instructers, to reclayme the *Romish* Church, and to reduce her to that most auncient *Catholique* faith and religion, which Saint *Paul* so commended her for at the first: which albeit at the first, or on the sodaine shee will not receiue; but as their *Abbot Ioachim* vpon the 22. chapter of *Jeremy* sayth: *Will stoppe her eares, lest shee should heare the charming of the inchaunter, the voyce of him that admonisheth her:* yet vpon the 15. 17. 18. 21. and 22. chapters, he shew-

The Preface,

eth that those admonitions shall, in short time, so worke; that not onely the *Germane Empire* shall forsake the Church of *Rome*, but the Church it selfe, with her Colledge of *Cardinals* shall be diuided, and fall into discord among themselves. And vpon the 50. and 51. of *Jeremy*, he sheweth by the effect, that those admonitions shall so greatly preuaile, that the *Pope* and the whole order of his Clergie, his Consistorie and State, shall be exceedingly impaired. For (saith he) *The Nobles of the Romaine Church* shall perishe, the *Monasteries* shall be diminished, the *Highe Priest* shall be purified, and *Christian Religion* shall be winnowed as with a fanne. And the same also did their *Saint Katharine of Sienne* foresee, as may appeare by these her words written in a prayer of hers: But what shall the Lord doe to these euill husband men? he shall come and destroy them, and let out his Vineyard vnto others, &c. By tribulations and afflictions, and in such a manner as we know not, he shall purge his Church, and to that purpose shall stirre vp the spirits of his Elect. After which things (saith she) shall ensue such a reformation of the holy Church, and such a renovation of the godly Pastors thereof, that the very thoughts thereof maketh my spirit to reioyce in the Lord. And as I haue tolde you heretofore (saith she) the Spouse which is now altogether deformed, ragged and torne shall then be adorned, and decked as it were with precious iewels and chains: And all faithfull people shall be glad when they are thus beautified with so holy Pastors. Yea, the very Infidells being drawne with the sweete smell of Christ, shall repaire vnto the Catholike sheepsfold, and be conuerted to the chiefe Pastor and Bishop of their soules. And this is it also which *Gregory the Great Bishop of Rome* did foresee, as may appeare by these his words, written in his nineteenth booke

To the Christian Reader.

booke the ninth chap. vpon *Iob*: The Church after the dayes of her afflictions, shall afterwards, notwithstanding, be strengthened with great power of preaching.

And that it may yet more plaineiy appeare, that our Nation of *England* shall beare some sway in this worke, the aforesaid *Dominican Frier*, in his sixth vision, declareth that it was reuealed vnto him, That the Ile of *Briaine* should proue the chiefe recepuacle of the Church of God, and euen an *Asile* or *Sanctuary* to the Church of *Rome*, in the time of the *Turkish* Persecution, and as it were her nursing mother, after she should come to be thus reformed: and that the true Christian religion should be maintained especially by the blessed meanes of the people of the aforesaid Isle. For, As the title of his Vision (saith the Translator) is of the future state of the Church, so the Vision it selfe doth beare how he did seeme to be together with some other persons in a small number in a certaine great ship, not well appointed with *Rubbers* or *Oares* in the maine Sea, and that the shippe came as it were of it selfe vnto a certaine Island, whereunto (saith he) we being but a few, had our recourse for refuge and safety. Also to the like effect there is this prognosticall verse, aiedged by *Ioannes Wolfius* in the second tome of his memorable things: in *Latine* thus:

*Europa genitus terra, vir iustus & aquus
Pastor erit, Caliclaues non regna gubernans.
Pax erit, & toto surget concordia Mundo
Vna Fides vnus regnabit in omnia Princeps.*

In *English* thus; A certaine wight equitable and upright borne in *Europe*, shall be the chiefe Pastor or Bishop of *Christendome*, such a one as shall mannage and gouerne the Keyes of the kingdome of *Heauen*, and not the Scepters of the kingdomes of the earth. There shall be peace and concord

The Preface,

cord in the world, one Faith and Religion, and once Prince imperially reigning ouer all. Also their Paracelsus the German Hermite, in his 26. Prediction, maketh mention of an English Prince and his issue, that shall more fully effect this worke of reformation. And in an old Prophesie had out of the *Pallace of wisdom, in Rome*; and in another Prophesie of *Sauanarola*, a *Dominican Frier*, mention is made of a Prince of the name of *Charles*, that shall strike a great stroke in this worke, and shall bring to passe, that in the end, according to a Prophesie also of *Nostradamus*, *Rome* shall be ruled by her old *Britannish* head.

Cant. 5. quadrin. 99.

Quand Rome au rale chef vieux Britantique.

And laith Maister James Maxwell (the Translator) As the Italian Iesuite Heronymus Platus in the second booke of *Religious life*, chap. 30. confesseth England to haue beene more fertill of conuerters of Nations and Countries to the Christian faith, then any other Land else; so is it not vnlikely but that God will haue the same Country to be more fertill of reformers of other corrupt Churches, especially of that of *Rome*, then any other Land whatsoeuer. And that as there is in no one Country or Nation of the world to be found so many learned and eloquent Preachers, nor so many compleat Diuines, for *Iudiciousnesse*, *Ingeniousnesse* and *moderation*, and for fitnessse to deserue well for the peace of the Church, as there is in England; so it is like that God will honour this *Island* with the reformation of the Church of *Rome*, and her daughters, by sending forth from thence, such godly, iudicious, zealous, and moderate men, as shall reclaime them from their abuses, and restore

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To the Christian Reader.

vnto them their Primitiue puritie and integritie, such as it was in the happie daies of *Constantine the Great*, borne in great Britannie. For (saith hee) *To the same effect soundeth this prognosticall verse, which was found in an old manuscript :*

Iesse Rosa sanguis Bruti

Portat Crucem. Iesu Christi.

*The Rose of England beareth and bringeth
the Crosse of Christ to forraigne Lands.*

Also as their *Ioachim* the *Abbot*, writing vpon the 4. 5. 18. 22. and 30. Chapter of *Jeremy*, sheweth that there shall be certaine new Preachers of the Gospel in the Catholique or Vniuersall Church, strong in faith, and true in Doctrine, whose Doctrin shall be open and free, and that they shall preach Repentance both to the *Greekes* and *Latines*, and conuert many of them to the truth; so is there a certain Prophecie vttered in the yeare of Christ, 1119. as writeth *Matthew Paris* in his 475. Page of this *History*, which saith; *They that walke in darkenesse, shall turne to the light, and those things that were diuided and scattered, shall be gathered together and vnted.*

Also, the same *Abbot* sheweth, how that the *Pope* and his *Prelates* will rage against those whom God shall send to conuert them, where hee writing vpon the first Chapter of *Jeremy*, saith thus, *Such Doctōrs and Prophets are to be sent, which shall not onely rebuke the people, but also thunder out against the Priests, and strike earshly and carnall hearts with all maner of plagues, and put to silence the loftie and swelling Maisters, who shall fight against the aforesaid Preachers which shall be reuealed, as once did Iuda against Israel, and the Iewes against Christ and his Apostles.* By meanes whereof, the
same

The Preface,

same *Abbot Ioachim*, vpon the 15. 17. 18. 21. and 22. Chapters of *Jeremy*, fore-telleth, that it shall come to passe that diuers Christian Kings shall grow into hatred against them. For (saith hee) *through the defaults of the Romish Bishops, the Kings and Princes of the earth shall burne with indignation and reuenge against the Church, and afflict and punish both Priests and people, to the end that the Church may be purged; that almost all Christian Princes shall despise them, and become their enemies, and shall sbout the proud Prelates out of their seates, and place in their roomes such as be humble and worthie.* And then, as their *Saint Hildegard* in a Prophecie of hers, saith: *They shall set aboue themselues other Bishops and Pastors, so that the Apostolique father at that day, by reason of the diminution of his honour, shall scarcely haue the Citie of Rome, and some few adioyning Parishes vnder his rule and command.* And then also, as a Prophecie had out of the *Abbot of Clunies Library*, saith *The Masse and Latine Service shall cease*: But then, as the same Prophecie sheweth, the Pope and his Prelates shall so rage against the reformed Church, that they shall make warre against the same. For saith it, *Against the Dore this ugly Image of the Clergie shall fight.* Neuerthelesse, in a Prophecie of *Cataldus Finius*, it is fore-shewed what will be the end thereof, whereof it is thus written: *Weepe thou unhappie Babylon, the damned pit of Priests, for the daies of afflictions shall come vpon thee, to the end that like vnripe Corne thou mayest suffer a threshing for thine iniquities. Kings shall come against thee, from the foure corners of the earth, and they shall gather together the holy ones of God, lest they come into iudgement.* And here he seemeth to allude vnto the Prophecie in the sixteenth Verse of that seauenteenth

17

To the Christian Reader.

teenth Chapter of the *Revelation*; which declareth, that the Kings of the earth shall ioyn together, and utterly destroy *Rome*: and to the fourth Verse of the eighteenth Chapter. Where it is shewed, that the Lord by a voyce from heauen, called his elect out of her, lest they should be partakers of her plagues.

And, like vnto this also, is a Prediction, written about sixe hundred yeares agoe, had out of the *Library* of *Saint Victor*, which saith: *When the Letter K* (to wit, Kings) *shall threaten thy walls, O thou seauen-hilled Citie, woe be vnto thee, for then the fall and destruction of thy mightie Men are at hand: Woe vnto thee thou Citie of bloud full of lying and falsehood, and of violence: the voyce of the scourge, and of the wheele, and warre-like horse: the voice of violence and spoyle shall not depart from thee.*

After which, as that notable Prophester *Gemalio*, in his *Revelation* sheweth, there shall not be any more *Pope* like dignitie or state: For (saith hee) *the Pope shall not be suffered to enioy any longer his olde dignitie, pompe, power, and state: All the Bishopricks shall be subdued vnto Caesar, and euery Bishop shall preach and teach the goodnesse and good word of God in his owne Diocesse: for the thunder-bolts of the Bus of Rome, where Peter and Paul once dwelt, shall not be in force any more.*

Moreover, their *Paulus secundus Grebnerus*, the *Germane Astrologian*, fore-telling diuers strange things, (as namely, the destruction and disipation of the *Spanish Fleete*, the murther of *Henry the third King of France*; the preferment of *Henry King of Nauarre to the French Crowne*; the besieging and winning of the strong Towne of *Gronyng* in *Friezeland*, and the

(*) death

The Preface,

death of *Philip the second King of Spaine*) in his *Sermon mundi filium*, doth deliuer, that *The Lyon hauing the Rose and the Lillies in his armes, shall utterly destroy the Pope, so as that afterwards there shall neuer be any more Popes.* And then all Christian Princes, being at peace and vnitie, it seemeth by a Prediction found in an olde Booke, that they shall consent and agree, to chuse out of all, one excellent Man for learning and good life, to be as a chiefe Moderator, for the bringing all sorts of people in the whole world to one kinde of Religion, and all Churches into one vniforme order: For thus it is written in that Prophesie, *The afflictions of the Church and Clergie being passed; and after so many & great tribulations, by the will of God, a most holy man shall be chosen, perfect in all manner of perfection, who shall reforme the World in better, and shall bring backe all Clergie-men to the ancient and primitive manner of liuing, according to the forme of the Disciples of Christ: He shall conuert the Infidels, and the Iewes, &c. And so there shall be one Law, one faith, and one Baptisme, and one manner of liuing; and all Christian people shall be of one minde, and of one heart, louing one another, and their peace shall last many yeares: but after the world hath beene reformed into better, the malice of men shall againe awake, and they shall returne to the committing the former euils, yea they shall doe more wickedly then ere they did before, for the which cause God shall hasten the end of the World.* And as the authors of those Prophecies (who fore-told of the vtter desolation of *Rome*) seemed to allude vnto the 21. 22. 23. and 24. Verses of the eighteenth chapter of the *Reuelation*, by which words in those Verses, the Angell fore-shewed the same; so the latter end of this
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To the Christian Reader.

old Propheſie, ſeemeth to haue relation to theſe words of Chriſt in the 12. Verſe of the 24. Chapter of Saint *Matthew*: *And becauſe iniquitie ſhall be increaſed, the loue of many ſhall be cold: As alſo, to theſe words in the 22. Verſe (according to the vnderſtanding of ſome) And except thoſe daies ſhould be ſhortened, there ſhould no fleſh be ſaued: But for the Elect ſake, thoſe daies ſhall be ſhortened.* And the former part ſeemeth alſo to allude vnto thoſe words in the ſixe and twentieth and 27. Verſes of the 7. Chapter of the Prophet *Daniel*, which ſheweth, that after Antichriſt and his Kingdome is ouerthrowne, the fulneſſe of the *Geniſes* ſhall come in, and the *Iewes* ſhall be called, and ſo all ſhall be conuerted to the truth, and ſerue the onely true God. Neuertheleſſe, wee may not vnderſtand it to be meant of every particular of all. For howſocuer Antichriſt the Head, and his ſucceſſiue incorporate body, ſhall vtterly be deſolued, ſo as that there ſhall neuer be any more a publique Church of Antichriſt; yet euen as it is now here in England, and the other conuerted Nations, ſome of the members of the miſticall body of Antichriſt, will remaine ſcattered here and there in diuers parts of the World to the comming of Chriſt to iudgement. For to the ſame effect are theſe words of *S. Paul*, 2 *Theſſalonians*, 2. Chapter, where he ſpeaking of Antichriſt and his members, ſaith; *Whom the Lord ſhall conſume with the ſpirit of his mouth, and aboliſh with the brightneſſe of his comming.*

And as that old Propheſie did foreſhew the calling of the *Iewes*, by the meanes of a godly and learned Biſhop, ſo in another Prediction had out of the Biſhop of *Limoges Library in France*, vttered more then 600.

The Preface,

Yeeres agoe, it is said that an holy Bishop shall cause a Generall Councell to be called, and shall perswade Christian Princes to ioyn together all their powers against the *Sarazens*, and to rid *Ierusalem* of them, which being done, the same Bishop, because of the iniquity of the *Romans*, shall translate *Saint Peters Chaire* to *Ierusalem*, and shall suffer none other Law, but that onely of *Iesus Christ*.

And to this agreeth that Prophecie of *Sauanarola* the *Dominican Friar*, which (to shew, that as *Ierusalem* was the first Church, and the chiefe of all other, so it should be at the last) saith thus: I saw in a vision in the yeere of our Lord, 1482. two Crosse, the one was blacke, planied in the midst of the City of Rome, spreading as it were the armes over the whole Earth, and with the top touching the whole Heauen; whercon was written these words; *Crux Ira Dei*: The Crosse of Gods anger or wrath: which hauing seene, behold incontinent, I beheld and saw the aire darkened and troubled with tempestuous cloudes, windes, lightnings, darts, swords, fire, and haile; and mee thought I saw an innumerable number of men destroyed through the force and violence thereof, so that few were left behinde vnslaine: Afterwards, I saw a sweete, faire, and cleare time ensuing; and loe, I beheld, and saw as it were a golden Crosse in the midst of *Ierusalem*, of the brightnesse and height of the former, so bright that it did enlighten the whole World, and filled the same with new ioy and gladnesse; and it had written vpon it. *Crux misericordiae Dei*. The Crosse of the mercy and fauour of God: and loe, incontinent and on a suddaine, all the Nations of the World, of both Sexe came in troupes from all parts to behold it, and imbraced it. And this Vision seemeth to agree with that Prophecie of *Esay*, Chap. the 2. where

To the Christian Reader.

it is said: *It shall be in the last dayes, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted above the hilles, and all Nations shall flow vnto it.* And also with these words of Saint Paul, *Romans II.* *If the fall of them (to wit, the Iewes) be the riches of the World, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?*

By which, and other such like Visions (saith the Translator) the aforesaid holy man Sauanarola was forewarned of the future castigation and renouation of the Church of Rome, and how that the Apostolike See should be remoued from thence to Ierusalem, which is likewise according to the Prediction of the Franciscan Friar, Ioannes de Rupe scissa. and also to another Prediction had out of Limoges Library in France; and finally, to the Prediction of Marlinus Caldionius.

And now (Christian Reader) as it seemeth apparant by these *Romish Predictions* (agreeable to the Scriptures) that God respecteth *England*, as the holy Land of *Canaan*, so is it made yet more apparant by *William of Malmesbury* in his second Booke of his *Kings*, and second Booke of his *Bishops*; where hee sheweth that in a Vision to holy *Bristwall* Bishop of *Winchester*, this voyce was vttered; *Regnum Anglorum est Dei*: The Kingdome of England is Gods. Which signifieth, that howsoeuer all the Nations in the world are Gods as well as *England*; yet hath God made speciall choyce of *England* aboute all other Nations in the World, to effect some notable and extraordinary worke; which worke we may easily gather by all the former Predictions, is to be a chiefe instrument of the propagation of the Gospell to forraigne Lands, both

The Preface,

for the calling in of the remainder of the *Gentiles*, and also of the whole Nation of the *Jewes*.

To the which I beseech our Lord God, to give good successe, and to send peace and agreement amongst the *Electors*. For their Astrologian *Rush*, in the second part of his Booke, 7. Chapter, sheweth that there shall be great tribulation and diuision amongst them, and therefore admonisheth them to agree, lest the Turke get so great aduantage by their discord, as to driue the *Bohemian*, *Polonians*, *Danes*, and *Englisb*, to be glad to contract a league of amity with him: which thing God forbid, and which we ought all to pray God to auert: For now we see is the time come for the fulfilling of this Prophecie.

*Lord giue a blessing to my labour: and open the eyes
of the blinde.*

But now, what good effect can wee looke to haue, that the fruit of this our labour should any thing at all preuaile to conuert any Papiſts, seeing we finde in the 16. Chapter, 10. Verse. and 9. Chapter, 20. 21. Verses of the *Reuelation*, that neither the Word of God, nor the iudgements of God shall conuert them? surely none, were it not that the Lord in the 4. Verse of the 18. Chapter had reuealed, that euen to the finali destruction of *Babylon*, he hath yet reserued some to himselfe; of which sort therefore, we hope it will take effect in some: but for the rest, we haue had sufficient experience, that the more plainer and c'earer the truth is made vnto them, the more they will labour with their cunning shifts, and sophistical arguments, to obscure it; yea, and if it be possible, they will make it seem vntruth:

To the Christian Reader.

vntruth. Howbeit, euen hereby they most euidently declare themselves, to be of the fellowship of those Antichristians whom *S. Paul 2 Theſſalonians 2 chap.* sheweth the great Antichrist shall so strongly delude, that they shall delight rather to belecue his lies, then Gods truth.

And that it may appeare to the Reader, they are indeed the same, what can make it more apparent, then their apposing themselves against the Doctrine of Christ himſelfe? For whereas the Prophet *Malachi* chap. 4. fore-told of *Elias* that was to come, and that our Saviour Christ, *Matth. 11.* expoundeth that to be meant of Saint *John Baptist*, in saying of him, *This is that Elias that was to come; Hee that hath eares to heare, let him heare:* They sticke not to appose themselves against his plaine exposition, and constantly affirme, that the same *Elias* is yet to come. Also, notwithstanding the *Euangelist* Saint *Luke*, in his first chapter, 17. Verse, sheweth *John Baptist* to be the same of whom *Malachi* fore-told; who, as hee saith, *Came in the spirit and power of Elias, to prepare the way for Christ:* They say that the end of his comming, is to appose himſelfe against Antichrist. And this is done to make vs belecue that Antichrist is not yet come. But in the meane time, their affirming *Elias* to be yet to come (which should come but once) and that onely to manifest the *Messias* to bee verily come; What is this, but by a consequent, to affirme, that the *Messias* is yet to come, and so our faith in him that is come, is made voyd, and of none effect?

Againe, whereas our Saviour Christ, as appeareth *Matthew 24.* saith; *And this Gospel of the Kingdome*
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The Preface,

shall be preached through-out the whole World for a witness to all Nations, and then shall the end come: They peruert both words & sense, & say; And then shall Antichrist come. And this also is done only to make men beleue that Antichrist is not yet come, that no man should once suspect the Pope to be he, albeit the truth forceth all men to beleue the contrary. But it may well appeare they meane nothing lesse, then that the truth should come to light; for then *N. D.* the Author of the *Ward-word*, in alledging the 8. Verse of the 11. chapter of the *Reuelation*, to proue the seat of Antichrist to be in *Ierusalem* would not haue taken out of the Text, the word *Spirituallly* (which all men may see, the holy Ghost put in purposely to preserve the sense) that he might adde a contrary, *to wit*, such a sense of his owne, as should shadow *Rome* for appearing to be the seat, and the *Pope* from being Antichrist. I say, if hee had beene willing the Reader should haue beene resolu'd by truth, he would neuer haue done it.

But what hath he gotten by this his adding, and deminishing too and from the words and sense of that Prophecie, let him looke into the 18. and 19. Verses of the 22. chap. of the same Booke, and he shall finde it to be no lesse then eternall damnation both of body and soule, because it is wittingly done?

Againe, if hee had beene willing that men should haue beene resolu'd by the truth, he might more easily haue found out the seat of Antichrist to be in *Rome*, then in *Ierusalem*; because the 17. chapter of the *Reuelation* sheweth it to be in the Citie with seauen hills, and which raigneth over the Kings of the earth; but *Ierusalem* was neuer described by
seauen

To the Christian Reader.

seauen hills, nor euer raigned ouer the Kings of the earth, nor any other Citie in all the world, but *Rome*; therefore not *Ierusalem*; but *Rome*, is the seate of Antichrist.

Againe, if he had been willing that the truth should haue resolved the Reader, (who hee is, that is in deed and truth the great Antichrist) hee would neuer haue wrested and falsified so many places of Scripture, as appeareth (in his *Ward-word*, Page 91. 92.) he hath done wittingly, to proue him a *Iewe*, and to dominiere onely ouer that one Nation of the *Iewes*: I say, if hee had beene willing that men should haue beene resolved by the truth, he would neuer haue done it. If he shall charge vs with doing him wrong, for saying hee hath wrested and falsified the places he hath cited; I say againe, not any one of his places doth proue the point: if it did, then hee hath done himselfe the wrong; for that after so many places cited, hee bringeth in the 5. Verse of the 13. chapter of the *Reuelation*, which being vnderstood (as he would haue it) of Antichrist, the three next Verses following, proueth him a *Gentile*, and a *Roman*: vnto whom (as the Text saith) *Power was giuen ouer euery kindred, tongue, and Nation, and whom the World worshipped*. So that here he hath vtterly shamed himselfe, for that this Text (as he vnderstandeth it) proueth all his former objections but Antiohristian illusions, and fond fables.

Againe, if he had beene willing that the Reader should haue beene resolved by the truth, hee would not haue laboured to haue enduced him to beleue that Antichrist should seduce the *Iewes*, & that they should receiue him for their *Messias* and Saviour, seeing he cannot proue by any one place of Scripture

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26
The Preface,

(from the first chapter of *Genesis*, to the last chapter of the *Revelation*, that there shall be any other translation, or alteration of the *Jewes* state to come, but onely that in the 11. to the *Romans*, which Saint *Paul* sheweth, shall be their conuersion to Christ, and the same to continue to the comming of Christ to iudgement.

Againe, if he had beene willing men should haue beene resolu'd by the truth, hee would neuer haue expounded the Image of the *Heathenish Roman* gouernement, to be a painted picture, or a carued Image, the likenesse of some kind of cattrell, or beast, onely to blind the World, that men should not see the *Papish* gouernement to be the Image. Howbeit, let them looke into the 8. verse of the 14. chap. and they shall see; and into the 9. 10. and 11. Verses of the same, and they shall know, to their euerlasting woe, that by the Beast is meant the *Heathen Roman* gouernement, and by the image of the beast, the *Papish Roman* gouernement. But he that was the author of the *Ward-word*, would not that men should know this. Therefore we see, he is not willing that men should be resolu'd by the truth.

Againe, if the *Papists* in generall, had beene willing the truth should haue come to light, that men might haue beene resolu'd in the truth of *Babylon*, they would not in the *Remish Testament*, haue expounded *Babylon* (in the seauententh chapter of the *Reuelation*) to signifie the Vniuersall societie of the wicked, seeing the holy Ghost sheweth in the same Chapter, that by *Babylon*, is meant the Citie with seauen hils, and that raigned ouer the Kings of the earth : But to say that the Reprobates of the world, are scituated
vpon

To the Christian Reader.

vpon those seauen hills, and reigned ouer the Kings of the earth, is most ridiculous. Therefore, we see they are not willing the truth should come to light.

Againe, if they had beene willing that men should haue beene resolu'd by the truth, they would neuer haue giuen that expolition; seeing that by *Babylon*, is signified also the woman offering to the World, in the name of Christ, her whorish Religion, as appeareth in the 4. Verse of the same chapter.

Againe, if they had beene willing to haue brought the truth to light, that men might haue beene truly resolu'd in that point; then, seeing the Angell in the same place, shewed to Saint *John*, that hee spake to him of *Romes* estate, offering to the World her Religion in a Golden cup (that is, in the name of Christ) they would neuer haue expounded it of *Heathensh Rome* vnder the *Heathen* Emperours; for they know as well as wee, that shee disdain'd once to handle that cup, and persecuted any whosoever offered to her any truth therein.

But why should we stand any longer in the repetition of these things now, seeing that by the holy Ghost, the misterie of the Golden cup is revealed, and the truth laid open, that it is Christian *Rome*, that the Angell called *Babylon*, the mother of whoredomes and abominations of the earth. And then seeing Christian *Rome* is the mother of whordomes and abominations of the earth, the *Pope* must needs be the father of whordomes and abominations of the earth: and he that is the father of whordomes and abominations of the earth, must needs be the great Antichrist. Therefore here all their mouthes are stopped, and all their cunning arguments desolued, and all their chiefe

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The Preface,

points, craftie shifts, and vntruths abandoned, which they would haue, should make vs to beleue that Antichrist is not yet come, that wee should not suspect the Pope to be he.

As touching the exposition of the Golden cup, let them deny it to be the true meaning of the holy Ghost if they dare; but they haue denied too much of the truth of that Booke already, as one day they shall finde.

All the benefits of saluation which wee receiue in Christ, the Prophet *Dauid*, *Psal. 116.* calleth the *Cup of saluation*. And his name may well be called the Golden Cup, because as *S. Luke* saith, *Acts 4. 19.* *There is giuen none other name vnder heauen, whereby men must be saued.*

And yet to shew that all that professe Christ shall not be saued, our Sauour Christ fore-telleth, that euen vnder his name many shall be deceiued: which surely is a wonderfull great iudgement of God, vpon that people whosoeuer they be.

Erasmus expounding the misterie of that cup, sheweth, that that which is offered therein, is nothing else but the *Popes* religion, which (he saith) he offereth in the name of Christ, to deceiue the world. And their *Abbot Ioachim* witnesseth the same, as may plainly appeare in his 37. chapter vpon the Prophet *Jeremy*, where he complaining of the corruption of the *Popes*, saith: *They doe neglect Incense and Myrrh, but they seeke after Gold, that they may wish Babylon, the great Lady of the world, fill vnto men Wine in a golden Cup, so infect their followers with their abominations.*

And thus by the opening the misterie of the Golden Cup, we see the Lord hath now made knowne to
his

To the Christian Reader.

his Church, that Christian Rome is Babylon, and the Pope professing Christ, is Antichrist. Yea, the same of whom Saint Hylary saith: *Antichrist shall be contrary to Christ, under a colour of preaching the Gospel, so that our Lord Iesus Christ shall then be denied, when a man would thinke he were preached.* And herein also the Pope agreeth to the signification of the name, as it is in the Greeke; namely, to be both for, and against Christ, 2 *Thessa.* 2. to sit as the Church, the deare friend of Christ, and yet to be as Saint Paul saith, *An aduersarie*: Therefore, doubtlesse, he cannot be said to be the great Antichrist, that is, not ouer-ruling all, both for and against Christ.

Hylary contra
Antichristum.

Their Saint Vincent, intreating of the end of the World, sheweth of two kinde of Antichrists, the one he calleth a pure Antichrist, *to wit*, the Turke; the other he calleth a mixed kind of Antichrist, which he saith shall be an euill Pope, made by an euill prince of great power, alluding to Boniface the third, who was made the first Pope, by that Murderer Phocas the Emperour of Rome. And their Astrologian Ruth, speaking of Antichrist, saith: *Hee shall be called Antichristus mixtus, whom the Prelates shall greatly honour.* And this he spake, not of himselfe, for hee found it so written in an olde Prophecie, as himselfe confesseth in his thirtie foure Chapter, of the second part of his Booke.

To be briebe, and to draw to an end; this I aduise the Reader to note well, that forasmuch as the same Apostle, *Epheians*, 4. 6. sheweth, that as there is but one God, and that he alone is the Vniuersall father of all; And that Christ himselfe; *Matthew* 23. 9. forbade the title of Vniuersall father to be giuen to any,

but

The Preface,

but to the Father of Heauen; it is cleare he is a most horrible blasphemer, that will call the most honest man vpon the earth, vniuersall Father of all: much more hee that will call Antichrist, the *Pope*, vniuersall father of all, seeing the Holy ghost calleth him, *The man of sinne, and sonne of perdition, 2 Theſſal. 2.*

Againe, forasmuch as the same Apollle, *Galatians 4. 26.* saith, *Ierusalem which is aboue, is the mother of vs all*: he is a most horrible blasphemer, that will call the most holiest Citie heere beneath, the mother of vs all: much more hee that will call *Rome* the Mother of vs all, which the Angell of God calleth *Babylon, The mother of whoredomes and abominations of the earth.*

Againe, forasmuch as the very selfe and same religion which *Rome* now offereth to the world in the name of Christ, is by the Angell in the 4 verse of the 17. chapter of the *Reuelation*, compared vnto the stinking filthinesse of a whoores fornication, he must needs be a most horrible blasphemer, that will call it, *The most auncient, true, and holy Catholique religion.*

Againe, forasmuch as the Apostle Saint *Paul 2. Theſſalon. 2.* declareth, that the comming of Antichrist, shall be with great signes and wonders, yea, so great and wonderfull, that as our Sauour Christ saith, *Matthew 24. If it were possible, they should deceiue the very Elect.* Hee therefore that will say, the Church of *Rome* must needs be the true Church, because shee worketh miracles, is a most horrible blasphemer.

Miracles are wrought in the Church of *Rome* by the spirits of Diuels, as appeareth in the 16. chapter and 14. verse of the *Reuelation*: Therefore miracles
are

31

To the Christian Reader?

are not alwayes a true note of the true Church. And this appeareth also in the thirteenth chapter of *Deuteronomy*, where we may see, that a most vile kinde of people, euen such as God abhorred, wrought miracles, to draw others to their religion. And Saint Paul also declareth, *2. Theſſalon. 2. verse 10.* that Antichrist shall worke his miracles among them that perish: therefore miracles are not alwayes a true note of the true Church.

Againe, our Sauour Christ, *Matthew 7. 22.* declareth, that at the day of Iudgement, certaine Christian Ministers that were wont to confirme their doctrine by miracles, when they shall see themselues cast out to be damned with reprobates, they will admire, and say thus to Christ: *Lord, Lord, haue we not by thy Name prophesied, and by thy Name cast out Diuels, and done many great workes? And then (saith Christ) I will professe to them, I neuer knew you, depart from me yee that worke iniquitie.* Popish Ministers worke miracles, our Ministers worke none; they themselues therefore shall be iudges in this case, to which of these sort of Ministers, this Scripture may iustly be applyed.

Certainely, the greatest iudgement that God doth lay vpon men in this life, is to blinde their vnderstanding with *Poperie*; for then they are willing to receiue any errour, and to reiect the truth; to be marked with the marke of the Beast, and to receiue the print of his name, and to perish with the Beast and the false Prophet, as it is most certaine they shall: For thus it is written in the nineteenth chapter of the *Reuelation* verse 20. *But the Beast was taken, and with him the false prophet that wrought miracles before him, where-*

by

The Preface,

by he deceived them that receiued the Beasts marke, and them that worshipped his image. These both were alue cast into a lake of fire, burning with brimstone. Therefore to conclude this, I say to all those that haue receiued the marke of the Beast, in their forehead, or on their hand; that is, they that haue outwardly professed with their mouthes and gestures; and those also that haue defended by Armes, written Bookes, wrought Miracles, or any way laid to their helping hand, to do any thing whereby the Popes kingdome and state is maintained, Damnation shall be their end. For as the Angell of God, in the foureteenth chapter of the same booke, 9. 10. and 11. verses saith, *If any man worship the Beast, and his Image, and receiue his marke in his forehead, or on their hand, the same shall drinke of the wine of the wrath of God, yea, of the pure wine which is powred into the Cup of his wrath, and he shal be tormented in fire and brimstone before the holie Angells; and before the Lambe, and the smoake of their torment shall ascend enermore: and they shall haue no rest day nor night, which worship the Beast and his image: and whosoever receiveth the print of his name, That is, whosoever is content to be called by any such name, as whereby he may be knowne to be the Popes faithfull subiect. Therefore I aduertise them all, in the name of God, that they receiue his fatherly admonitions, and call to minde, how louingly the Lord in the fourth verse of the eighteenth chapter of the same Booke, calleth his Elect out of Babylon, that they be not partakers of her sinnes, lest they should also receiue of her plagues. As for those that regard not this louing fauour of God, but will notwithstanding abide in her still, and goe on with her in her abominations,*

The Preface, &c.

nominations, let them goe, and doe what they will.
He that is vnjust (saith the Lord in the 22. chapter) *let*
him be vnjust still, and he that is filthy, let him be filthy
still; and hee that is righteous; let him be righteous still;
and he that is holy, let him be holy still. And behold,
I come shortly, and my reward is with mee,
to giue to euery man as his worke
shall be.



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The Titles demonstrating the seuerall points contained in each of the Chapters.

1 **C**ertaine Chapters, containing the summe and substance of the Christian Churches confutations, of the Popish or Antichristian Churches errors, heresies and blasphemies: The first whereof tendeth to resolute all men, that notwithstanding both Papists and Protestants professe but one God, one faith, one Baptisme, and one Lord Iesus Christ: that yet there is so great a difference in the manner of their profession, that it is not possible that they both should be combined and conioyned together, to make one and the same true Church of Christ.

2 An answer to tenne seuerall Objections for the clearing the Pope from being Antichrist, whereof Bellarmine is supposed to be the originall author.

3 That Christian Rome (now in her latter dayes) is that Babylon the seate of Antichrist, which the Angel in the 17 chapter of the Reuelation calleth the mother of whoredomes and abominations of the earth: And which the other Angel in the 18. chapter saith is fallen, and become the habitation of Devils, and holde of all foule spirits, and a cage of euery vncleane and hatefull bird: and out of which, the Lord from Heauen calleth all his Elect, lest they should be partakers of her sinnes, and consequently of her plagues.

4 That the Popish Church, is the same idolatrous Church, yet professing Christ, which Saint Iohn in his 13. and 17. chapters of the Reuelation sheweth to be the Church of Antichrist.

5 That for the first sixe hundred and sixe yeares next after Christ, there was no Popish Church, neither could be, because there was not as yet an vniuersall Pope established in Rome, to make it a Popish Church: Therefore as no Husband, no Wife, so, no vniuersall Pope, no vniuersall spouse of the Popes,

6 That

The Contents.

6 That in the yeare of Christ 807. the Church of Poperie. and the succession of vniuersall Popes. first began. From whence our Church had her first beginning before Luther; and how our Protestant Bishops, and Ministers which they haue ordayned, haue lawfull callings.

7 Their generall Consent ouerthrowne, by generall consent of Councils and Fathers.

8 That the Apostle Saint Peters authoritie, was but the same that the other Apostles were; and therefore the Pope cannot iustly claime from him, to be called Vniuersall head of all Christian Bishops. That the title of Vniuersall Father, is forbidden by Christ to be giuen to any but to his owne Father.

9 That the true and most ancient Church, had but two Sacraments. How the other five crept into the Church. That the Masse (by their owne confession) was made by diuers Bishops of Rome, long after the Apostles. That it tendeth to the utter dissolving of the whole Harmony of the Scriptures, both Prophetickall and Apostolickall; the overthrow of the power of Christs death and passion; and the casting mens mindes into a doubtfull wavering of their saluation.

10 That the words of Christ touching the eating his flesh, and drinking his blood; as also his other words concerning the sacrament, are but figuratiue speeches.

11 That wee ought to pray to God alone, and not to Saints: And to worship God alone, and not Saints. That none can be mediator betweene God and man, but onely he that is partaker of the natures both of God and man.

12 That the originall authours of the doctrine of Purgatory, were the Heaithen Philosophers: How it doth confound the image-ment of the Popish writers, and how it doth deny the blood of Christ to be sufficient for the purging of sinne.

The Chapter of Conclusion sheweth, that we are iustified in the sight of God, by faith onely without workes. That we possesse Heauen onely by the meanes of faith: and being there the fruits thereof are rewarded with the degrees of glorie. That the high way to damnation, is to seeke saluation by merite.

36

5



The Popes deadly wound:

Tending to resolute all Men in the chiefe
and principall Points now in controuersie
betweene the Papists and Vs.

CHAPTER I.

This Chapter tendeth to resolute all men, that notwithstanding both Protestants and Papists professe but one God, one Faith, one Baptisme, and one Lord Iesus Christ, that yet there is so great a difference in the manner of their profession, that it is not possible that they should be combined and conioyned together to make one and the same true Church of Christ.

I



I hath beene imagined (Christian Reader) that forasmuch as the Papists and wee professe one and the same God, &c. there might well be an vnion betweene vs and them, to make one and the same Vniuersall Church: but I trust through the helpe of Gods spirit, it shall be made manifest to the whole Church of God, that it is no more possible, then by mixing with the puritie of the Gospell, the *Abomination of desolation*, (by which Saint Hierome saith, *We may vnderstand all manner of peruerse and*

*a Hierome in
his booke vpon
th 24. of Saint
Matth. w.*

* Chrysostome of
the Worke vp-
on Math.

false doctrine.) there can bee made one and the same true Christian Religion. True it is, that many notable Heretikes of former times, haue professed one and the same God with the Church; and as Saint Chrysostome saith, * Had gotten the notes and markes of the true Church, to wit (sayth he) Churches, the Scriptures of God, Bishops, and other orders of Clerkes, and likewise Baptisme, and the Sacrament of Thankes-giving: and to conclude, Christ himselfe: but yet (as he sheweth) that the true Church of Christ, would not admit them into the fellowship thereof, nor take them for true members of the same: The reason was, for that with their profession, they mingled such erroneous opinions of God, as made him no God, according to that which Saint Hilary saith, ^b To devise fancies of God, is as horrible as to say there is no God.

^b Hilary in Ps. 1.

2 For wee beleeeue and professe but one diuine God, according to Deuter. 4. 35. and one mediator betweene God and man, Euen the man Christ Iesus; according to Saint Paul, 1. Tim. 2. 5. The Papists professe that the Lord he is God, but not God onely; and that Christ is mediator, but neither wholly nor only, as this first Chapter shall plainly demonstrate from their owne Doctores, for one writeth thus, ^c The Pope hath the place vpon earth, not of a pure man, but of a true God. The Bishop of Aix saith, ^d Our holy Father the Pope, is an vndoubted and true God on earth. In their Extrauagants, he is termed, ^e Our Lord God the Pope: besides, their Councell of Trident ^f decreed him to be God. In the Councell of Laterane, one saluted the Pope with this title; ^g Thou art another God on earth; which the Pope accepted as his due: euen as Pope Nicholas seeking authority whereby he might claime that dignitie, found these words treasured vp in the Popes Library: * It is well knowne that the Pope, of the godly Prince Constantine, was called God. To which words Augustine Steusche (the keeper of the Popes Librarie) added, ^h Dost thou not heare that the highest Bishop was called of Constantine, God, and that he was taken for God, and worshipped as God with diuine honour? Whereby it plainly appeareth, that this title is not giuen him of flatterers, against his will; neyther sell

^c Fel. in cap. ego
N. de intenc.

^d Contr Bassinet.
vt Hist. Gallie.

^e Extra coment.
in glossa.

^f Trident. in sex-
to de lect.

^g Lat. sess. 4.

^h Nicholas Dill.
96. f. 14. c. 1. de
ter.

in Steusche lib.
Donat. Constant.
pag. 141.

it out of their fingers, rashly, or by chance, but with good consideration: and therefore they ascribe also vnto him the great power and authority, not of a terrestrial God, but euen of a celestially, and that in foure respects.

3 First, in graunting to him as large commaund as to God himselfe; for thus they write, ⁱ *Si nunc excepted, the Pope* ⁱ *Extrajud. De*
in a manner may doe all that God may doe. Again^e, ^k *In the translat. Episcopi*
Pope there is all manner of power aboue all power, as well of hea. Quanto Hostie.
uen as of earth. Also ^l *The Pope hath power ouer the Angells* ^k *Counsel. Lat.*
both good and bad. And ^m *The Pope hath power to command the* ⁱ *Extrajud. De*
Angells, and hath power ouer the dead. Again^e, ⁿ *The Pope is* ^o *Constitutio.*
all, and aboue all. Furthermore, ^p *It is sacrilege to doubt of the* ^q *Statuta.*
Popes power; ^r *for he is the cause of causes, therefore we must make* ^s *Agrippa de*
no question about his power, seeing there is no cause of the first ^t *varietat. Senat.*
cause. Lastly, ^u *The Pope hath so great power both in Purgatory* ^v *Barbarius, De*
and also in hell, that he may deliuer by his indulgences, & place in ^w *officio pratorie.*
the heauen and habitation of the blessed, as many Soules as he will. ^x *L. Sacrilegy*
So that in his power of commaunding, hee is made equall ^y *e. de crim. sacril.*
with God, as if hee might be bold to say with our Sauour, ^z *ind. e. Ecclesia.*
Matth. 28. All power is giuen to me in heauen and in earth. ^{aa} *ut sit. pend.*

4 Secondly, they match him with God, in giuing him
 priuiledge and exemption from all censure, saying, ^{ab} *The*
Pope cannot at all be eyther bound or loosed by the Secular power, ^{ac} *In Bull. Clem.*
who as appeareth evidently, was called of the most godly Prince ^{ad} *6. & in Ant. Flo.*
Constantine, God, seeing it is manifest God cannot bee iudged of ^{ae} *q. Dist. Satus lib.*
men. Another saith, ^{af} *The Pope may doe all things aboue Law,* ^{ag} *Don. Constant.*
contrary to Law, and without Law. Moreouer, ^{ah} *If the Pope* ^{ai} *pag. 147.*
be found to neglect the saluation of his brethren, unprofitable, and ^{aj} *r Baldus in c. Ec.*
slacke in his office, silent in that which is good, hurtfull to him- ^{ak} *des. ut sit. pend.*
selfe and all others: yea though hee leade with him innumerable ^{al} *l Bonif. Distinct.*
soules by heapes to the dinell of hell, yet may no mortall man fixe ^{am} *40. Si Papa.*
fault with him, or presume to reprove him for so doing: For as an-
other saith, Those things hee doth, hee doth them as God. So ^{an} *inter in ca-*
that they say little leise of him, then what Saint Paul Rem. 9. ^{ao} *por. de translat.*
saith of God, Who art thou that pleadest against God? Or that ^{ap} *Prola. cor. Trif.*
which Iob saith of God. chap. 9. Who shall say vnto him, What ^{aq} *in com. 63. num.*
doest thou? ^{ar} *162. u. 4.*

5 Thirdly, in authorising his Decrees equall with Gods,

No Reconciliation betwixt

v. Alexandr. l. 1. c. 1.
Phil. King of
France.
* Anan. c. 1.
29. Psal. 119.
g. 1. c. 1.
x. Ibidem.
y. Ibidem.
z. Hieron. de po-
p. c. 1. p. 23.
* Ibidem. c. 1.
cap. 17.

saying thus; ^v That which the Pope doth, is to be receivd as
Canonicall. Again, ^z It is not lawfull to adde or diminish any
thing the Pope hath done. Also ^x Whosoever shall violate or break
the Popes Decrees shall be accursed. Again, ^y Who so offendeth
in breaking the Popes Lawes, shall never be forgiven. And last-
ly, ^z The Pope is by power and vertue the whole Church; wee
may not swarne from his iudgement, neither to the right hand nor
to the left. ^{*} Though hee tell thee that thy right hand is thy left,
or that thy left hand is thy right hand, such a sentence must bee
held for good. Thus are his Lawes (in their account) like
those of which Christ speaketh in the Gospell, Matthew 5.
Whosoever shall breake one of these least commandments, and
teach men so, hee shall bee called the least in the Kingdome of
Heaven.

a. Summa. An-
gelus. l. 1. c. 1. Pap.
de g. 1. c. 1.
c. 1. c. 1. glosa.
c. Nicola. Cusan.
ad Bohemos.
epist. 2.
u. Synodus Pri-
vus comba. Li-
theriana.
c. Ibidem.
f. Pignus in con-
tra. De Ecclesi.
g. John Maria
Veracellus. Edi-
tus est. Anno
1561.

6 Fourthly, in subiecting Gods word and holy Scrip-
tures unto his censure, as thus; ^a The Pope may dispen-
ce for any Commandment of the Old or New Testament; ^b The
Popes priviledges may be graunted against the Lawe of God;
^c There be no commandments of Christ in the Gospell, but such
onely as are taken and holden by the Church: ^d The doctrine of
the Scriptures take their force and authority of the Pope and his
doctrine: ^e The authority of the Church of Rome, and of the
Popes, is above the authority of the Scriptures. Lastly, ^f The
Scriptures are a nose of waxe, a dead letter, and dumbe In-
dges: Whereupon another sayth; ^g Wee most humbly confesse,
that the authority of the Church is above the authority of the
Gospell.

7 So that by all these testimonies out of the mouthes of
their grauell Writers, wee see plainly, that the Romish
church hol. ieth and esteemeth the Pope to be, not a terre-
stia. God, but rather a celestia. God: For in that they
will haue him called God in a diuine sense, and taken, not
for a pure man, but for a true God: and will haue him to
be worshipped with diuine honours as God: and to haue
power in heauen, earth and hell; ouer Angels, Diuells
and men: and to be able to deliuer from hell, and to giue
the Kingdome of heauen; and free him from all censure
and controulment of any, and make his Decrees, not onely
equal

equall with Gods, but aboue them; they will haue him to
 bee a celestiaall god, euē in the highest degree. For it is
 cleare, that his Lawes and decrees that are the most highest
 aboue all lawes and decrees, is the most highest aboue all
 gods. And heerein they prooue him to be indeede, that
 great Antichrist, *The man of sinne*, mentioned by Saint Paul, ^{2 Thes. 2.}
 2. *Thessal. 2.* That should sit as God in the temple of God, shewing
 himselfe that hee is God, and exalting himselfe aboue all that is
 called God, or that is worshipped. That is, not onely aboue all
 Princes and Maiestates, (which in some sense are called
 Gods) but aboue the three persons, vnto whom all diuine
 worship and honour is only due, and so we may conclude;
 but they say no, and who then shall be Iudge betweene
 vs? that shall these sixe vopartiaall Iudges; *Ioacham Abbas*,
Irenaeus, *Anselmus*, Saint *Hierome*, *Gregory the Great*, and
Erasmus. *Ioacham* saith, ^h Hee it is that exalteth himselfe a- ^h *Ioacham Abbas*
 boue all that is called God, or that is worshipped, which is called
 Holy Lord and most Holy Pope. *Irenaeus* saith, ⁱ *Antichrist*, ⁱ *Irenaeus lib. 5.*
 notwithstanding he be but a slave, yet he will be worshipped as if he
 were God, and proclaimed as a King. *Anselmus* saith, ^k *Antichrist* ^k *1. A chapter*
 shall saue himselfe to be holy, that hee may deceive men ^l *same one.*
 vnder the colour of holinesse: Yea, and hee shall call himselfe God,
 and shall cause himselfe to be worshipped, and shall promise the
 Kingdome of heauen. Saint *Hierome* saith, ^l *This shephard* ^l *Hierom. in*
 is so wicked, that hee is not called a worshipping of Idols, but an ^l *Zach. 11.*
 Idol it selfe, because he calleth himselfe God, and will be wor-
 shipped of all men. *Gregory the Great* saith, ^m *Whereas hee is* ^m *Gregory in*
 a diuined man, and not a spirit, liuing, he farneth himselfe to be ⁿ *lus 26. booke*
 God. To conclude, *Erasmus* saith thus of the Pope; ^o *That* ^o *open the 34. &*
beast at Rome of whom we spake before; is the very right Anti- ^o *14. chapter of*
thr. It, which worketh against the Gospell of Christ. And yet for ^o *100.*
 a more full resolution, that the Pope is the same great *Anti-* ⁿ *Erasmus vpon the 6. chap.*
thr. It, which worketh against the Gospell of Christ. And yet for ⁿ *of the Reu. lxx.*
 a more full resolution, that the Pope is the same great *Anti-* ^o *2. S. 8.*
thr. It which Saint Paul calleth, *The man of sinne*; and *sonne*
 of perdition, that should exalt himselfe aboue God: their Saint
Hildigard, a Nunne, ^o giueth the Pope the very same titles. ^o *Hildig. in her*
The man of sinne, and sonne of perdition. And their prophet ^o *third booke, the*
Paracelus in his twelfth figured Prediction, directed to the ^o *11. Vision.*
 Pope, prooueth him also to be the same: For (saith he)

No Reconciliation betwixt

p Paraf. 11.
Prediction.

p Thou hast lifted thy selfe on high. And a little after, Thou hast exalted thy selfe above God, and he shall returne vnto thee the reward thou hast sought. Now then, whereas some haue doubted whether the Pope be that great *Antichrist*; (for that the great *Antichrist* should come vnto such an exceeding great height of pride and vaine-glory, as that none before him could, neyther after him should euer possibly attaine vnto) heere, by this plaine demonstration, they may bee resolued: for that they find not any-where in all the Scriptures, nor by any auncient Writers, that any man, nay that *Lucifer* himselfe, euer aspired to mount vp to that great height of dignitie, as they see here the Pope hath done. And therefore it is, which their Saint *Bridget* in the person of *Christ*, sayth thus to the Pope, *¶ Thou art worse then Lucifer.* Wherefore, to professe one God after this Antichristian manner; namely to haue the Pope, and euery Pope in his time and place to be, *Not a pure man, but a true God.* To be the cause of causes, and consequently an eternall God. To haue power to fetch out of hell as many soules as he will, and place them in heauen, and consequently to be an almightie God. To haue power ouer the *Angels in heauen*, and his *Lawes and Decrees* about the *Lawes and Decrees of God*: and to be said of him, *The Pope is all, and above all*; and consequently the highest God of all; is as Saint *Hilary* sayth, *¶ To denie fancies of God, and as horrible as to say, there is no God*: and doubtlesse, as in plaine and expresse termes, to deny God: For it is cleare, that if there be any more celestially Gods then one, there is iust none at all. And thus much to shew how little the *Papists* agree with the *Protestants* in the profession of one God; now let vs see how they doe agree in the profession of one Sauiour and Mediator *Iesus Christ*.

q *Bridget* in her first booke, 41. chap.

r *Hilary in Psal.*

8 VVe *Protestants* professe (as is sayd) one onely Sauiour and Mediatour both of redemption and intercession, euen *Christ Iesus*. Diuers of the *Papist* writers seeme to holde the letter of the Scriptures, that there is none other name whereby we are saued, but onely by this name *Iesus*. But as Saint *Hilary* foretold of *Antichrist*, *¶ that Hee should be contrary to Christ, vnder a colour of preaching the Gospell, so that*

that our Lord Iesus Christ shall then be denyed, when a man would thinke he were preached: Euen so faileth it out with the Romish profession, whereby hee is as plainly denyed, as he was of the false Apostles in the time of Saint Paul, who taught Christ to be the Saviour, but not truely: partly, by denying some vertue of his passion, and partly coupling others with him as fellow-Saviours, in like manner as the Popish writers doe. For they distinguishing sinnes into originall and actuall, hold, and write, *that Christ saved one-ly from the guilt of originall sinne*; that is, of that one transgression of Adam, which we our selues neuer committed in act, and left vs guilty of all our transgressions, which through our whole life we commit: which is as much as if one had payed a penny for his friend, which lay in prison for more then he was euer able to pay.

9 The holy Apostles Saint Paul and Saint Iohn (vnpartiall Iudges in this question) teach otherwise. Paul in the 5. to the Romaines, layth plainly, that *Adams transgression was one, and spread ouer all, to condemnation, but the gift of God through Christ, is in iustification of many offences vnto life eternall*. And vnto Titus thus he writeth: *Christ gaue himselfe for vs that he might redeeme vs (not from originall sinne only, but) from all iniquitie*. And so Saint Iohn: *The blood of Iesus Christ cleanseth vs from all sinne*. By which it is most euident, that the Romish Doctors are worthy to bee accounted among the false Apostles; which for their worldly gaine, and filling their bellies, avowe in writing, *That by the great wisdom of God, the power of Christs death was limited, and full power left to the Church and principall Pastours thereof to release sinne*: and that *the death of Christ doth not discharge vs of satisfaction for our owne sins, and of procuring our owne saluation by good workes*. Hereupon they haue found out, and doe openly professe many Saviours for actuall sinnes, whole number may bee reduced into five heads.

10 The first is of the Saints, whereof some are truely Saints, but abused by them, and set vp to be Saviours, others are counterfeit, and of their owne canonizing; of whom

x Gels. in the
2. Canon de
co. fecundit. 1.
cap. Plac.

y Liptoramus
p. 128.

z

a

b In a prayer.

c In a prayer.

d

e In Liturgie.

f In a prayer.

* In the Masse
-booke.

whom we may well doubt, whether they themselves be si-
ued or no, seeing Pope *Gelasius* sayth, ^x Churches are built
in their names, who for ought I can learne, were not altogether
good and faithfull men. Of the true Saints, they haue specially
abused the blessed Virgine, whom they thus extoll, y ^{Be-}
held, how mighty is the Mother of God, and how no man can be
sued but by her. Againe, ^z O happy Mother, which doest
purge us from our sinnes. Yea more abusedly, ^a Wee must flee
from the court of Gods iustice, to the court of his Mothers mer-
cie: For no mercie commeth from heauen to the earth, but what
passeth through the hands of Mary: shee is the mediator of our
saluation, iustificatiō, reconciliation, and participation. Againe,
^b Thou art the mediator of God and man. Also, ^c Our hope
and trust is in thee, O blessed Virgine Mary, defend vs everla-
stingly. And againe, ^d Thou art the Lady of Angells, thou
art the Queene of heauen, command thy sonne, shew thy selfe to
be a Mother. To conclude, the Scriptures and Prophecies
spoken of Christ, are by them applyed vnto her. ^e Come
vnto me all yee that are weary and laden, & I will ease you. *Matth.*
11. I am the doore, *Iohn 10 &c.* The rest of the Saints are
lesse mentioned, or not so often in their *Liturgies*, but no
lesse extolled. ^f They call *Mary Magdalen*, The purchaser of
their saluation. They say, ^g By Saint Swithen our sinnes are
done away. And of the whole multitude in generall, how
they belecue, it appeareth in their *Masse booke*; first, where
they pray ^{*} That by the merits of all Saints they may receiue
remission of sinnes. Secondly, in their *Iesus psalter*, where they
desire the Patriarkes, Prophets, Apostles, Euangelists, Martyrs,
Confessours, Virgines, Widdowes, Matrons and Innocents to offer
them their merits. And that by the merits and interces-
sion of Peter, Paul, Iohn, *Augustine*, Anne, Katherine, Bar-
bara, and all other Saints that hath bin, or yet are to come,
they may obtaine Gods mercie.

II Concerning their new coyned Saints, Founders of
certaine Sects among them, *Augustine*, *Dominicke*, *Francis*,
Becket, *Swithen*, and others, they write so honourably of
them, pray so confidently vnto them, extoll them with
such prayes, and seeme to belecue so certainly in them,
that

that not onely all the other Saints, but even Christ himselfe, seemeth to giue place to these: and these mens rules and orders be preferred aboue the Gospell. *Dominike*, say they, ^h *soad his blood daily*, both for those that were conuersant in earth, and for those that are in Purgatory: and therefore it is that they also say, their church singeth thus of *Dominike*, ⁱ *O wonderfull hope that thou hast giuen*. Of *Frances* thus, ^k *Frances, whom typical Iesus wee call, the Captaine and Ruler of Minorities all, graunt vs in heauen places perpetuall*. And they say, that whereas Christ endured the torment of nayles in hands and feete but a few houres, hee endured nailes in his hands and feete for vs, full two yeares. Of *Becket* thus, ^l *By the blood of Thomas, which for thee he did spend, make vs, O Christ, to climbe whither Thomas did ascend*. Of *Switken* they say, ^m *By him our sinnes are done away*.

^h Antihishop
of Florence in
his 1. Par. 3. tit.
23. & 24.
1 Pag. 187.

^k Conformities

^l Becket in a
pray. r booke.
in In Liturgy.

12. Thus doe they make many mediatores of Redemption, vnto whom may be added their faith in the Pope and his pardons: For he whosoever for the time being, is in the second ranke or order, of whom they write and belecue that he is a Sauour: as *Simon Bègnias*, Bishop of *Adrasia*, sayd thus to Pope *Leo*, ⁿ *O blessed Leo, we haue looked for thee to be our Saviour*. Neither is this pressed vpon him, but willingly receiued as his due, as may appeare in that the Pope himselfe suffered the *Ambassador* of *Cicilia* to lie prostrate on the ground before him, and to pray, ^o *O thou that takest away the sinnes of the world, haue mercy vpon vs; Thou that takest away the sinnes of the world, giue vs peace*. And to proue that the Pope is of sufficient power to saue, an other writeth thus, ^p *The Pope hath so great power, both in Purgatory, and also in Hell, that hee may deliuer by his Indulgences, and place in heauen, as many soules as he will*. Thus they avowe, not onely, that euery soule must be sused vnder the Pope, but, that the Pope must be their Sauour: Neither hee himselfe alone, but those also that he will authorize. For as one saith, ^q *The chiefe and principall Pastors, by their soueraine authority, may wholly discharge offenders from all paines to come*. And yet further, that Christ might bee quite shut out, and there might be many *Aberrations*, they haue set vp for Me-

ⁿ Contil. Later.
Sess. 6. pag. 602.

^o Paulus Am-
brusius lib. 7.

^p Bull of Cle-
ment the 6. and
Ambrosius of Flo-

^q Cardinall Al-
len in Full. an-
swer to a false
catholike p. 71.

No Reconciliation betwixt

diatours and helpers vnto saluation, *Images, prayers to Images, Virges, Almshouses and Purgatory.* Vnto the Image of the Crosse, thus they pray, *All hail, O Crosse, our onely hope in this time of thy passion in faithfull people grace increase, and graunt of sinne remission.*

1 In a prayer
booke.

2 Pet. 1. 18.

1 Allen in Fulke of Christ : Directly contrary, they teach and say, *By almes*
pag. 202. 174. *we may redeeme our sinnes, and theirs that are in Purgatory also.*
2 In the same
booke, pag. 239.

* Ibidem.

13 Also, notwithstanding hee whom they saie to be their Founder, Saint Peter, sayth : *Wee are not redeemed with corruptible things, as siluer and gold, but with the precious blood.* And againe, *Good workes cleanse before hand, deliuereth the soule from death, and listeth it vp to eternall life.* And lastly, *Regard not the sangler, that will say good workes do not purge sin, and winne heauen.*

x Allen in Fulke
pag. 202.
y The Popish
Doctors.

z Allen in Fulke
pag. 42.
a Allen pag. 133

14 Last of all, to the intent that we should finde more sufficiency else-where then in Christ, they further write, *The Sacrifices done by vs that are alieue, do wipe away the sins of those that be dead.* Againe, *The sacrifice of the Masse, doth take away the sinnes of the quicke and dead.* And againe, *Purgatory paynes doth not onely (serue Gods iustice for the punishment of sinne, but also cleanse and qualifieth the soule of man defiled.* Morgouer, *In Purgatory we must be holden from life and libertie, till we haue payed the utmost farthing, the toleration of which bonds shall recompence the debt.* And to knit vp all in a word : to the Image of Christ, they haue intituled a prayer, beginning thus, *O Maker of heauen and earth, King of Kings, and Lord of Lords : which of nothing diddest make mee to thine owne similitude and likeness, and diddest redeeme mee with thy owne blood, whom I a sinner am not worthy to call vpon : I desire thee, &c.* And so forwards for all things needefull both for soule and body.

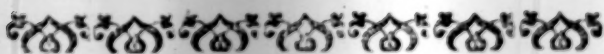
b In a prayer
booke.

15 Wherefore then, if the doctrine of the Church of Rome be true, namely, that Christ, by his death and blood-shedding, saued vs but from the guilt of that one sinne of Adam, and that wee are saued from the malediction of the multitude of all our transgressions, by the Popes and their principall Pastours, and by the infinite number of true and false Saints, and so many names of other means : How
doe

doe they truly hold that which Saint Peter saith, *Acts 4.* *Acts 4. 12.*
 12. *That among men there is giuen none other name vnder hea-*
uen, whereby we must be saved, but onely by the name of Iesus?
 Or which the Prophet *Esay* in the person of Christ saith, *63.* *Esay 63. 3.*
 3. *I haue troden the Wine-presse alone, and of all people there is*
none with me? Or if Christ cannot, or doth not saue with-
 out all other, or other helpe, why then said the Authour
 to the *Hebrews*, 1. 3. *Hee hath purged our sinnes by himselfe?* *Hebr. 1. 3.*
 Or why said Saint Paul thus of Christ? *Acts 13. 39.* *By Acts 13. 39.*
him, everyone that beleeueth, is iustified. Or, why did the An-
 gell commaund the Virgine to call her Sonne, *Iesus*, but
 because as he said, *Math. 1. 21.* *He should saue his people from* *Math. 1. 21.*
their sinnes? If he, then he alone, and why then should wee
 seeke for so many he, and she Sauours? Wherefore, how-
 soeuer they seeme in the outward letter of the Scriptures, to
 confesse Christ to be the onely Sauour; yet wee see it is
 none otherwise, then they confesse God to bee the onely
 God; which is, instead of one, to haue many. To conclude,
 it is a true consequent, that so many Sauours, so many
 Christs; so many Christs, so many faiths; so many faiths,
 so many baptismes: Therefore, whether professing one
 God, one Lord Iesus Christ, one Faith, and one Baptisme
 after this Antichristian manner, be to hold the foundation
 sound, or not soundly and vtterly to ouerthrow the founda-
 tion, let the Christian Reader iudge, as also, whether
 there bee so neere a coniunction in our profession, that
 they and we may be combined and conioyned together, to
 make one and the same true Church of Christ: as also,
 whether this be not fully sufficient, to proue the Pope that
 great Antichrist, foretolde by Saint Hierome, *that should* *c Hierome ad*
sit in the Church, as if hee were Christ the Sauour. *Algaia. Quæ*
 But *21.*
 forasmuch as they deny it, and that the whole Church of
 Rome, at this day, dependeth vpon Bellarmines iudgement,
 out of whose workes, as it is verily supposed, Parsons hath
 published to the view of the world, and deluding of ma-
 ny, tenne seuerall Obiections for the clearing the Pope from
 being Antichrist: it resteth, that in the next Chapter we an-
 swere those obiections, that so all doubts may be removed.

The Pope Antichrist.

And heerein as the originall Authour, I will vse onely the name of *Bellarmino*. In the meane time, I demaund what hope of comfort we can looke to haue at these *Papish* Gods and Sauours, seeing their owne Saint *Bridget*, whom *Bonifacius* the ninth Pope of that name, canonized, saith, *All their followers and sauours, shall be cut off, disioynted and pulled in peeces, like vnto a wall that is a casting downe, where is not left one stone standing vpon an other; neither shall my loue and mercie euer warme them, nor build them up againe into eternall mansion.* And as we see the question resolved, what will be the end of those that depend vpon these Gods and Sauours, so shall wee see heereafter what will bee the end of those Gods and Sauours.



CHAP. II.

Contayning sennel senerall Obiections, for the clearing (if it had beene possible) the Pope from being Antichrist, set forth vnder the letters N. D. with answers thereunto.



Thou shalt vnderstand (Christian Reader) that whom Saint *Iohn* in his first Epistle chap. 2. called Antichrists, in the 22. verse hee declared to haue meant certaine Disciples, which were fallen from the fellowship of the Apostles: and others that by their meanes went abroad teaching doctrine, whereby Christ was denyed to be the true *Messias*. So that because such Antichristian teachers were then crept into the church by whom the great mystery of iniquity was begunne, which when the great Antichrist should come, should be fully perfected, hee did not sticke to say, but that Antichrist was then come, whereas notwithstanding the great Antichrist was not then come, For as Saint *Paul* declared to the *Thessalonians*, Epist. 2. cha. 2. there was then an impediment that

did

1 Iohn. 2. 22.

2 Thess. 2.

did slay his comming, which said, *He shall les till bee taken out of the way:* Which, as *Tertullian*, *Saint Augustine*, and *Saint Chrysostome* expoundeth, was the *Roman Emperor*; and likewise *Saint Hierome* in these words: *A The Romaine Emperour, which now keepeth all Nations in subiection, must first be overthrown, and then shall Antichrist come, the fountaine of iniquity.* By which it is cleare, that by *Saint Iohns* Antichrist, we cannot vnderstand the great Antichrist: therefore the question is, who the great Antichrist should be; we say he is the *Pope of Rome*, they say he shall be a *Jew of Ierusalem*: but this is but our yea, and their nay; and how then shall it be tried who is in the right? *Belarmine* (supposed) in his *Wardword*, the answer to *Sir Francis Hastings Watchword*, page 91. 92. hath set downe tenne seuerall Obiections, to prooue him a *Jew*, which God willing, by these our Answers shall be proued a *Gentile*.

THE FIRST OBJECTION.

2 First then (saith *Belarmine*.) That the *Popes* of *Rome* be *Antichrist*, or the man of sinne, whereof the *Prophet Daniel*, our *Sauour Christ*, and his *Apostles* do speake, and that *Rome* is *Babylon* in that sense that these good fellows doe meane, that is, *Rome* christened, is a *meere* iest. For that as the true *Christ* was one singular man, so shall the true *Antichrist* be one singular man also, and not a succession of men, one after another, as the *Popes* of *Rome* are. And this is evidently gathered by the ancient *Fathers*, out of the words of holy *Scriptures*, namely, *Daniel 7.* and *11.* *Iohn 5. 2.* *2 Thessalonians 2.* *1 Iohn 2.* *Apocal. 13.* and *17.*

THE ANSWERE.

3 Heere (*Christian Reader*) seemeth a very great likelihood, that by the great *Antichrist*, should be meant onely one person, seeing he produceth no lesse then seauen places of *Scripture*, to testifie the same. But it is a wonder to see, that a man learned, and seeming deuout, should so apparently wrest the *Scriptures*. For it is without all contradiction, that not any one of his places, doe proue his assertion.

2. Thess. 2. 3.

Esay 43. 27.

Exod. 4. 23.

Rom. 9. 27.

Dan. 11.

The likeliest place is the 2. *Thessal.* 2. in which Saint *Paul* calleth Antichrist, *The man of sinne*: but doth it therefore follow, that he meant onely one man; no, no more then by calling him in the same chapter, *The sonne of perdition*, he meant one person. For in the Scriptures it is very apparant, that by such like titles, are not alwayes meant one singular person; seeing we finde in the 43. chapter of *Esay* 27. verse, is meant a great number of men, included in the name *Pa-ther*. And in *Exodus* the 4. chap. 23. verse, all the *Israelites*, whose number Saint *Paul* saith, *Rom.* 9. 27. are as the lands of the Sea, are included in the title of a *Sonne*. And in *Daniel* 11. the whole succession of *Kings* in their severall king- domes, are included in the person of one *King*. And there- fore seeing that vnder the title of a *Man*, or a *Sonne*, is in- cluded more thousands then the *Popes* are hundreds, *Belar- mines* ignorance in the manner & phrase of the Scriptures, is laid open, and his mouth stopped, for accusing vs of ig- norance, in including all the *Popes* in the person of *the man of sinne*, or *Sonne of perdition*. And the rather, because they themselfes, ordinarily vse also the like phrase of speech, as when they call the whole succession of *Popes*, that one head of Christs Church: Therefore if the Scriptures had not taught vs so to speake, we might yet haue learned of them, how to call the whole succession of *Popes*, that one head of Antichrists church.

4 And whereas to dazle the eyes of the ignorant, he pro- duceth the Fathers, vpon his places of Scriptures, as though they by Antichrist, had meant one proper person. Let him heare therefore how they haue vsed to speake of him. Saint *Hierome* said, *b The abomination of desolation, shall stand in the Church untill the consummation of time, and shew himselfe as God.* Now it is cleare he could not meane this of one parti- cular person, for that he knew as well as we, no one man could liue to the consummation and end of time. Also that auncient Writer *Eusebius*, speaketh of Antichrist in the plu- ral number thus, *c This is a token (not that he, but) that they hate God, for that they will haue themselves called by the name of God.* Again, their Saint *Bridget* saith, that she

b Hierome in his book: vpon *Matth.* 24.

c Eusebius in his 7. book of Pre- dication.

was commanded in a vision to signifie to ^d *Adrian* of Sweden, the Gloſer of the Bible, that *Antichrist* conſiſted of many persons; that ſo he might giue Notes to the Church of Rome, that *Antichrist* is not a ſingular, but a pluralitie of perſons. By which therefore we ſee, that the Fathers did alſo ſpeake of *Antichrist*, as well in the plurall number as in the ſingular. Wherefore ſeeing that by *Antichrist*, they did not meane one ſingular perſon, why may not all the Popes be that great *Antichrist*, *The man of ſinne*? But they ſay no, and who then ſhall be iudge betweene vs? that ſhall theſe two teſtimonies of their writer *Auentine*, in whoſe Chronicle there is extant this complaint of *Fredericke* the ſecond, *The Popes of Rome doe ſeeke after Lordſhip and diuine power; namely, that they may be feared of all. no otherwiſe: yea, more then God; for it is euident that there be many Antichriſts among the Romanists.* So then we ſee, that as there are many Popes, there are many *Antichriſts*, and yet as there is at no time but one Pope, there is but one *Antichrist*.

5 Secondly, in the ſame booke, *Auentine* himſelfe complaining of the whole incorporate body of Popes, ſaith, *The chiefe Priests of Babylon, deſire to raigne alone, they cannot abide any equall.* Thus in the plurall number: and a litle after, in the ſingular number, thus, *That wicked man whom commonly they call Antichrist, in whose forehead is written a name of Blaſphemie, I am a God, I cannot erre.* By which wee ſee it moſt euident, that the whole ſucceſſion of Popes, and euery particular of them, in their times and places, one after another, is that great *Antichrist*, *the man of ſinne*, and ſonne of perdition, prophecied of by the Prophet *Daniel*, our Sauour Chriſt, and his Apoſtles: and therefore it is not (as *Bellarmino* ſaith) a teſt ſo to ſay, but a very ſtale ieſt to ſay the contrary. And now whether chriſtian Rome be *Babylon*, in that ſenſe that our good fellowes doe meane, our next Chapter ſhall plainly demonſtrate.

THE SECOND OBJECTION.

6 Moreover, the Iewes ſhall receive the true *Antichrist* for their Meſſias, as they reſuſed Chriſt: and ſo Chriſt ſaith plainly,

Iohn

The Pope Antichrist.

John 5. 43. *I came in my fathers name; and yee receiued me not, if another come in his owne name, him shall yee receiue: but it is not likely that the Iewes will receiue the Popes of Rome for their Messias, and much lesse so many Popes as are already dead.*

THE ANSWERE.

¶ 7 These words of Christ (Christian Reader) wee see hee would apply to the Iewes of the latter end of the world, to proue that a little before his comming to iudgement, they should receiue the great Antichrist for their Messias: and that we should belieue Antichrist to be one singular person hee citeth those words of Christ in *Iohn* chap. 5. as though Christ by those words had meant some one singular person, whereas indeed, the word *Him*, is an indifinite speech, like as in *Isay* 57. 17. 18. 19. *Hosea* 13. 13. and 14. 5. where the word *Him*, doth include an infinite number, or many persons: So Christ sheweth vnder the word *Him*, that they would be more ready to receiue any *him*, that would goe about to seduce and draw them from him, then to receiue him whom the Father had sent to draw them vnto him, that they might be saued. But if they will haue those words to be vnderstood in their sence, namely, that Christ therein did appose himselfe against Antichrist, and that hee should seduce the Iewes onely; yet must they of force vnderstand it to be of that seducement that was in the Apostles times, and of Saint *Iohns* Antichrists, who were the chiefe meanes of keeping backe the Iewes from imbracing Christ, and of bringing their whole posteritie into the state of infidelitie, into which they fell: yea, of force I say, because the Scriptures not any where at all, mentioneth any other alteration of the Iewes state to come, but that onely which Saint *Paul* speaketh of in *Romanes* the 10. 19. and 11. 11. which there hee sheweth shall be their conuersion to Christ; in which state all sides doe graunt, they shall continue to the end. Againie Saint *Paul*, 2 *Thessa.* 2. declareth as plainly, that the great Antichrist shall not with-hold Iewes from receiuing Christ and the Christian faith, but shall cause Christians to fall from the faith they had receiued (as wee shall proue at large

John 5. 43.

Isay 57. 17. 18.
Hosea 13. 13.
and 14. 5.

Rom. 10. 19.
and 11. 11.

2 Thessa. 2.

large in our third Chapter, the Pope hath done) so that hee shall not delude *Jewes*, but Christians. And this is it which S. Chrysostome saith, ^h Antichrist is therefore called the abolition of desolation, because hee shall cause the soules of many Christians to be desolate and forsaken. And which S. Hieron saith, (contra Auxentinum) Antichrist shall bee contrarie to Christ, under a colour of preaching the Gospel. Ergo, &c.

^h Chrysost. 49.
Hom. vpon the
vnperfect work
Matthew.

8 But whereas we say that in our third Chapter, wee will proue the Pope to be that seducer and deluder, in the meane time they will deny it, and who then shall be Iudge betweene vs? that shall these three learned Doctors, Erasmus, their Bishop Cornelius, and their Albertus Magnus. Erasmus saith, ⁱ This Kingdome of the Papacie (whereof the Pope is the Head) tooke vpon it all the power of the first Beast, the Romane Emperour, and compelled the Christians to Idolatry, and seruice of false gods, under a pimate colour, and secret presence, as to further the true Faith. Cornelius saith, ^k Would to God they were not false with one consent, from Religion to Superstition, from Faith to Infidelitie, and from Christ to Antichrist. Albertus saith, ^l Those which now rule in the Church, befor the most part theenes and murderers, rather oppressours then soldiers, rather spoylers then tutors, rather killers then keepers, rather peruerterers then teachers, rather seducers then leaders. These be the Messengers of Antichrist, and the under-miners of the flocke of Christ. And for the Pope himselfe, which is the Ring-leader in this horrible seducement, I will conclude this poynt, with these words of Saint Bridget, spoken vnto Pope Gregorie the Eleuenth, in the person of Christ, ^m Thou pluckest from me violently innumerable Soules, and sendest to Hell-fire almost all those that come to thy Court. And in another place, speaking also in the person of Christ, she saith, ⁿ They doe say and boast that they vnderstand my Law, and yet it is but for the deceiuing of others. By which then wee see the Pope, that spirituall Head-gouernour in the Romish iurisdiction, is that verie same seducing Antichrist. Yea, doubtlesse the same, which not *Jewes* hereafter, but as the middle part of our former Chapter proueth, Christians long since haue receiued for their *Messias* and Sauour, seeking re-

ⁱ Erasmus on
the 13. chap. of
the Reuela.
^k Cornelius O-
ration. Cornely
Epist. bitonsi
^l 3. dominica ad-
uent. in Concl.
Trid. habita.
^m Albertus in
Iohm. cap. 10.

ⁿ Brigit in
her 4. Booke
142. chap.
n In her 6.
Booke of Re-
uela. 15. chap.

The Pope Antichrist.

mission of sinnes, and eueralsting saluation at his hands. And therefore seeing the great Antichrist is a Christian, and receyued of Christians for their *Messias*, Bellarmine may verie well say, it is not likely that the *Ienes* (vnto whom the verie name of Christians is odious) should receiue the *Popes* for their *Messias*, who carrie the name of Christians, nor that they should receiue the great Antichrist for their Sauour.

THE THIRD OBJECTION.

9. *The Doctrine and Gospel of Christ must be first preached to all Nations before the true Antichrist come*, Math. 24. and 2. Thes. 2. and so the consent of old Docters vpon the same place doe agree: which thing is not yet fulfilled, as S. Augultine in his time did largely declare, Epist. 80. and we also shew in ours much more, by the vast infidell Countreies daily discovered.

THE ANSWERE.

10. Behold (Christian Reader) how to shaddow the *Pope* from being revealed to be Antichrist, he proceedeth in peruerting the Scriptures. For whereas in the 24. chap. of Math. 24. 14. S. Matthew, Christ said, *This Gospel of the Kingdome shall be preached through the whole World, for a witnesse vnto all Nations, and then shall the end come*: Hee thus peruerteth both words and sence, and saith; *And then shall Antichrist come*. And this commeth to passe, onely by his misse-vnderstanding these wordes that follow in the Text: *When yee therefore shall see the abomination of desolation; spoken of by Daniel the Prophet, standing in the holy place, &c.* For this he vnderstandeth to haue beene spoken of Antichrist, whereas it is cleare, that it is meant of the Idols which the Romans should set vp in the Temple, and that Heathenish worship which those *Gentiles* should spread over all *Iewrie*, whereby the Doctrine of the Gospel, should be most horribly corrupted immediately after the death of Christ, when as the daily Sacrifice should cease, according to that Prophecie of Daniel, 12. 11. And hereof it is which S. *Chrysostome* saith thus, *When you shall see the abomination of desolation stand*

*o Chrysost. in his
40. Hom. vpon
the vnperf. &
worke of Math.*

in the holy place, that is (saith he) when you shall see the ungodly heresies, which is the armie of Antichrist, stand in the holy place of the Church, in that time, let him that is in Iewrie flee vnto the Hills, that is (saith he) let them that be in Christendome, resort vnto the Scriptures. And for Antichrist not coming before the Gospel be preached to all Nations, that proueth nothing that he is not alreadie come, seeing the Gospel hath alreadie bene preached to all Nations. For not onely the Apostlle S. Paul saith of the Apostles vniuersall preaching, *Romans 10. 18. No doubt their sound went out through all the Earth, and their wordes to the ends of the World;* but they themselves in their *Rozarie*, most euidently declareth, that they did preach all the World ouer. For there, say they, Peter first preached in Iewrie, then in Syria, Antioch, and other places, and last of all in Italie; Andrewe in Achaia; Iames the Great, in Spaine; Iohn, in Asia; Thomas, in India; Iames the Lette, in Ierusalem; Philip, in Phrygia; Bartholmewe, in Seythia; Matthew, in Ethiopia; Symon, in Persia; Thadeus, in Mesopotamia; Matthias, in Palestina; Paul, in most parts of the World. Againe, he citeth the 2 *Thessal. 2.* in which there cannot be found any one word, that doth proue his Assertion. But this I finde in the 7. verse, by the iudgement of *Tertullian*, *Saint Ambrose*, *S. Augustine*, and those wordes of *S. Hierome* before cited, *The Roman Emperour which now keepeth all Nations in subiection, must first be ouerthrowne, and then shall Antichrist come, the Fountaine of Iniquitie;* that the time of Antichrists coming was then when the Emperour of Rome was remoued out of his place to *Constantinople*, and the Empire brought to confusion: which time they know as well as wee, was betweene the raigne of *Augustus*, and *Caroline Magnus*. For in that 300. and odde yeares space, to wit, from about the yeare of Christ, 500. to 800. by sedition the Empire stood void, as both *Enagrinus* and *Palmer* war witnesseth, & in which compasse of time, as *Erasmus* 9. *Enagrinus lib. 2. cap. 16.* testifieth, rose vp in Rome, that spirituall Beast resembling Christ the Lambe, mentioned in the 13. chap. of the *Revelation*, vnto whom (as the Text declareth) power was giuen

The Pope Antichrist.

giuen ouer Nations & Kingdomes: and as the *Popes Kalender* declareth, that by the meanes of *Phocas* the Emperour, which murthured his Predecessour, *Boniface* the third Bishop of *Rome*, of that name, obtayned that vniuersall power, euen to be called Vniuersall Bishop, and in stead of Christ, to be Head of Christs vniuersall Church: Therefore we see it euident, that in this *Boniface* was Antichrists first rising. But they say no, and who then shall bee iudge betweene vs? that shall their *S. Vincent*, and the great Bishop of *Rome*, *Gregorie*. Saint *Vincent* prophecied of the falling from the true Catholick Faith, and of the comming of two kindes of Antichrists: The one hee called a *Pure Antichrist*, (to wit, an open professed aduersarie of Christ, which all men know is the Turke: For he proclaymeth open warre against both sorts of Christians; therefore hee calleth him pure, because he is without hypocrisie, or colour of fayned friendship.) The other he calleth, a *Mixed kinde of Antichrist*, and this shall bee (saith he) an euill Pope, made by a certaine euill Prince of great power, who shall place his euill Pope in the field or plains of the Province of *Babylon*, because there shall bee nothing then but confusion; vnto this mixed Antichrist (saith hee) many Princes shall adhere, *Gregorie*, when he perceived by *Iohn*, Bishop of *Constantinople*, that an Vniuersall Bishop should be made (in that *Moricius* the Emperour maintayned him in that vngodly Title of Vniuersall Bishop, which he tooke vpon him) said he, *What else is signified hereby, but that the time of Antichrist is at hand? The King of Pride is at hand, and an armie of Priests is prepared, which is a wicked and an horrible thing to be spoken.* And indeed that all men might clearly discern him when hee was come, he thus described him vnto them, saying, *Hee is Antichrist that shall claime to be called Vniuersall Bishop, and shall haue a guard of Priests to attend vpon him.* And about two yeares after *Gregories* death, this *Boniface* was so exalted. Now then forasmuch as all the successours of *Boniface* from time to time, haue claymed and retained both the Title and Dignitie, as their right and due, (though many Nations may be called before the comming of Christ to

iudge.

f *Vincent* in
his Treatise
of the end of
the world.

f *Gregorie* in
his 34. Epist.
c. Lib. 4. Epist.
38.
u. *Ibidem*.

iudgement) yet all men may see plainly, that Antichrist is alreadie come; and that the Pope, and euerie Pope in his time and place is hee. Yea, this is the *Luciferiall* aspiring fellow, of whose rise and fall, their *Paracelsus* saith, * Of-
sentimes one doth place himselfe well, but it is in vaine, except his Parasit. in his owne selfe figured Predictⁿ on directed to the Pope.
seat be such as cannot fall, together with him that sitteth thereon.
*And behold, thou hast lifted up thy selfe on high, but it is not thy place, neyther shalt thou abide above: for thou art a yoke and a burthen vnfit to be borne; hence it is holy Father (S.P.) that thou fallest. Thou hast placed thy selfe above God, and hee shall re-
 turne vnto thee the reward thou hast sought: to wit, worldly glorie and praise, which thou hast greedily heaped vpon thine head; but as all worldly things doe, so shalt thou perish. So that who seeth not but that Antichrist is come?*

THE FOURTH OBJECTION.

II The proper Antichrist, by all reason and likelihood, must be a *lewe* borne, and circumcised, and will professe, at least for a while, to keepe the *lewes Sabbath*, and other Ceremonies of the olde *Lawe*, to draw them after him, and they shall accept of him for their *Messias*, as before hath bene shewed out of Christs owne words, which they would neuer doe, except he were a *lewe*, both by generation and profession; which two things, can neyther bee verified of the Popes of Rome, to wit, that they are eyther *lewes* by birth, or doe professe the *lewes Doctrine*.

THE ANSWER.

12 Here (Christian Reader) is a long circumstance, including many properties of Antichrist; but not so much as any one Scripture, or Father, to confirme any one point; therefore I may sufficiently answere him, by bare denying all that he affirmeth; and thereupon conclude, that by all reason and likelihood, Antichrist shall neither bee a *lewe* by birth, nor yet by profession, but a *Gentile* and a *Romane*. Howbeit, for as much as bare negatiues no more disprooue any thing, then bare affirmatiues prooue any thing of eyther side, the matter shall not so passe. First then, as concerning *lewish Ceremonies*, who knoweth not how full of

The Pope Antichrist.

them their Church is, as abstinence from certaine meates, washings, purifyinges, and sacrificing for sinne. As also, the retayning certaine ceremoniall garments, as the Myter, the Cope, the Ephod, sensing the Priests, with Incense, holy Oyle, holy Bread, the Waser-kake, *Arons Bell*, and to many such like, too tedious to repeate; and for *Iewish* Doctrine, in the maine poynt, for the ouerthrow of mans salvation, they rightly agree with them, who held of iustification by the workes of the Law, as they doe. Secondly, whereas he saith that Antichrist shall be a *Iew*, both by generation and profession, it is neither his yea, nor my nay, that shall serue; but wee will haue indifferent Iudges betweene both, and who shall these be? euen *S. Irenem*, who they may not refuse, and their *Abbot Ioaſham*, who they cannot refuse. *Irenem*, out of the number of the Letters. *Apoccalips* 13. saith, *Antichrist is Zatinos, a Roman.* *Ioaſham* saith, *Antichrist long ſince was borne in Rome, and ſhall be higher aduanced in the Apoſtolicks Sea.* So then, Antichrist shall be a *Romane*, not a *Iew*, and the same that shall bee exalted into *Peters Chaire*, which he cannot deny to bee the *Pope* onely, therefore he cannot denie the *Pope* onely to bee the great Antichrist.

x *Irenem* in
his ſixt Booke
and Epistles of
Antichrist.
y *Ioaſham*
Abbot.

THE FIFT OBJECTION.

13 *Antichrist when he commeth ſhall pitch his Kingdome in the Citie of Ieruſalem, and goe about to reſtore the Temple of Salomon, as is plainly gathered out of Saint Iohns words, Apocal. 11. where he ſaith, that the bodies of Henoch and Elias ſhall be ſlaine by him, ſhall lie emburied in the ſtreets of the great Citie, where their Lord was crucified. And the ſame is deduced out of the ſame Booke, cap. 17. and out of Saint Pauls wordes, 2 Theſſal. 2. and by many ancient Writers. And how then can the Popes of Rome be Antichriſt?*

THE ANSWERE.

14 Here now to induce vs notto looke for Antichrist in Rome, he telleth vs, he ſhal pitch his kingdome in *Ieruſalem*, and for prooſe, he citeth three places of Scripture: the firſt
out

out of the 8. verse of the 11. chap. of the *Revela.* which hee abuseth most damnably. For all men may see by the Text, that the Holy Ghost (purposely to preferue the sense) put in the middle of the verse, these words; *Which spiritually is called Sodome and Egypt*: Which words hee hath left out, and cunningly closed vp both ends of the verse together in Roman Letters, as though those words had not beene in the originall Tongue; which caused mee to haue the Greeke Copies searched, and also to see their owne translation in the *Remish Testament*, in both which these words are extant. So that it appeareth, that because he saw, that neither according to the expresse words of the Text (as the Holy Ghost had set them downe) nor yet according to the sense, the place would proue *Ierusalem* properly to be the seate of Antichrist, he therfore fraudulently omitted those words, to frame the rest for his purpose; which if he had done the like, in the 17. chap. these words: *A myserie great Babylon.* And also these words: *The seven heads, are seven Mountaines, whereon the woman sitteth*; all the Diuines in the World could neuer haue found out the great Antichrist, nor his seate: But the case is cleare, that forasmuch as the place where Christ was crucified, is there noted to be the seate of Antichrist, but in a spirituall signification; the Holy Ghost did not meane *Ierusalem*, but *Rome*, because *Rome* then reigning ouer *Ierusalem*, Christ was put to death in her iurisdiction, and by her onely authoritie: for *Pilate* (*Romes* John 18. 31 *deputie*) was his Iudge, who finding Christ guiltlesse, would faine haue shuffeled him off into the *Iewes* hands to haue condemned him, but they refusing, said, *Wee haue no authoritie to put any man to death*: Whereupon *Pilate* proceeded, and gaue sentence of death vpon him: therefore *Rome* may well be said to be the place where Christ was crucified, and the Citie where the Holy Ghost meaneth Antichrist should pitch his Kingdome. But they say no; and who then shall be Iudge betweene vs? that shall that notable Diuine *Erasmus*, who saith thus of *Rome*, ² *This Citie is in figure and similitude, the Citie of Ierusalem.*

35 Secondly, out of the same verse, he would proue that

Anti.

² *Erasmus* vpon the 11. chap. of the *Revela.* Sect. 2.

The Pope that great Antichrist,

Antichrist should goe about to build againe the *Temple of Ierusalem*, in which there is not any one word to be found that doth proue it. But this glosse also he setteth vpon the Text, to blind the eyes of the ignorant, and to make them beleue that that should be the *Temple of God*, in which *S. Paul 2 Thessal. 2.* said, *Antichrist shall sit as God*. But I demaund how this can be said to be the *Temple of God*, where God neuer sate, ne put his name, ne was serued, but should be built onely for that great Idol Antichrists vie? *S. Aug.* *gustine* saith, *“The Temple of an Idoll, or of a Deuill, the Apostle would neuer call the Temple of God.* And therefore seeing (as we heard before) *S. Hierome* said, that by the Temple is meant the Church; this can neither bee that Temple in which *S. Paul* said Antichrist should sit as God; nor *Bel-larmine* lew, be that Antichrist, which Saint Paul meant should sit in the Temple of God. Now therefore the question is, whether the Pope of Rome, be hee which *S. Paul* said, should sit as God, in the Temple of God; exalting himselfe above all that is called God, or that is worshipped. They say no, wee say yea, and who then shall determine the matter? that shall foure of their owne side. *Bernard*, *Ioacham*, *Abbas*, *Paracelsus*, and *Auentine*. *Bernard* bewailing the state of the Church vnder the Popes of his time, saith, *“There remayneth nothing now, but that the man of sinne bee reuealed, euen the sonne of perdition, which is not onely changed into an Angel of Light, but is exalted above all that is called God, or that is worshipped.* *Ioacham* sheweth plainly in diuers places of his Writings, *“That hee it is which exalteth himselfe above all that is called God, or that is worshipped, which is called holy Lord, and most holy Pope.* Their *Paracelsus* wrote thus to the Pope, *“Behold thou hast lifted vp thy selfe on high, but it is not thy place, neither shalt thou abide above.* And a little after *“Thou hast placed thy selfe above God.* Their writer *Auentine* saith thus of the Pope, and euery particular of them, *“They sit in the Temple of God, and they bee exalted above all that is worshipped: Hee which is the seruant of seruants, doth conet to be Lord of Lords, as if he were God: He speaketh great things, as if he were God: He changeth Lawes, he establisheth*

*a Augustinus de
Citate Dei:
lib. 20. cap. 19.*

*b Bernard
Serm. 6. in
Psalm. 91.*

*c Ioacham in his
Commentarie
vpon Ieremie,
besides other
places in diuers
of his Predicti-
ons.*

*d Paracelsus in
his 12. figu-
red Prediction.*

*e Auentine in
his Chron.
printed at In-
goldrad, 1700
1554.*

Beib

steeth his owne; he robbeth, he spoyleth, he consenueth, he slayeth, that wicked man, whom commonly they call Antichrist; in whose forehead is a name written, a name of Blasphemie; I am God, I cannot erre. He sitteth in the Temple of God, and beareth rule farre and wide. And thus we see the matter determined, by these foure vnpartiall Iudges, and the question fully resolued, that the Pope is that great Antichrist the Man of Sinne, which S. Paul fore-told should Sit as God in the Temple of God, exalting himselfe above all that is called God, or that is worshipped. And this may also suffice for the answering the third place, which hee citeth out of that 2 Thes. 2. to haue proued the seat of Antichrist to be *Ierusalem*. Now to the second place.

The second place which hee citeth, is the seauenteenth Chapter of the *Reuelation*, then which he could not haue brought a more plainer place to proue the contrarie. For in that the Angel calleth that Citie which he there speaketh of, *The great Citie, which reigneth ouer the Kings of the earth*: He did not onely cleare *Ierusalem*, (for that it neuer raigned ouer the Kings of the earth) but also certifieth vs, that he meant *Rome*; because *Rome* onely raigned ouer the Kings of the earth; and the Emperour of *Rome*, was then Emperour of the World. Againe, for as much as the Angel noteth out that Citie (which S. Iohn there speaketh of) by seauen Hills whereon it is built: He not onely cleared *Ierusalem*, but also assureth vs, that he meant *Rome*. And all (that are of any reading) doe know, that *Ierusalem* was neuer described by seauen Hills, and that *Rome*, and none other City in all the world, is so described as *Rome* is, by the names of these Hills; *Capitolinus*, *Palatinus*, *Auentinus*, *Ciculus*, *Seuen Hills*, *Exquilinus*, *Viminalis*, and *Quinalis*. So that forasmuch as that Citie mentioned in the seauenteenth Chapter is distinguished from *Ierusalem*, by those two speciall notes; namely, by reigning ouer the Kings of the earth, and by being built vpon seauen Hills, it is cleare without all contradiction, that *Rome* onely is that place where the great Antichrist should pitch his Kingdome, and consequently, that the spirituall gouernour thereof (and none other) is he. But they say

The Pope that great Antichrist,

Joachim.

*g. Erasmus
Sect. 3.*

h. Erasmus.

*i. Cataldus Bi-
shop of Trent
in a Prophecie
of his.*

no, and who then shall be Iudge betweene vs? that shall
their Abbot *Ioacham*, *Erasmus*, and their Bishop *Cataldus*
Finnus. *Ioacham* writing vpon that seauenteenth Chapter
of the *Reuelation*, saith, ^e *The verie Text it selfe doth teach, that*
the Woman begilded with gold, and which commuteth spiruall
fornication with the Princes of the earth, is the verie Church of
Rome. *Erasmus* writing also vpon the same Chapter, saith,
⁸ *These Hills agree with the hills of Rome*. Again, *The wo-*
man in the great Citie, is he which hath exalted himselfe for a
Bishop ouer all Bishops, and that raigneth ouer Emperours and
Kings: sitting also in the place of Christ. And in the Chapter
going before thus, ^h *That beast of Rome, of whom we speake be-*
fore, is the verie right Antichrist, which worketh against the
Gospel of Christ. *Cataldus* saith, ⁱ *Rome is Babylon, the dam-*
ned pit of Priests. And how then can *Bellarmino* with any
credite or shew of truth, say that Antichrist shall pitch his
Kingdome in *Ierusalem*, or that the Pope is not he?

THE SIXTH OBJECTION.

17 Three principall heads of Antichrists deuillish Doctrines
when he commeth, are plainly gathered out of holy Scripture.
The first that he shall denie Iesus to be Christ, 1. Iohn 2. cap. 22.
and consequently deny Baptisme, and all other Sacraments and
Doctrines brought in by Christ. The second, that he shall teach
himselfe to be Christ, and the Jewes shall beleene him, Iohn 5.
The third, that he shall affirme himselfe to be God; and so re-
quire to be adored for God, 2 Theisal. 2. 4. But the Popes of
Rome doe not teach these poynts of Doctrine hitherto, and there-
fore cannot be Antichrist.

THE ANSWERE.

18 The former Chapter plainly proueth the Popes
of Rome, to teach all thesethree poynts of Doctrine, and
therefore *Bellarmino* himselfe must graunt the Pope, and e-
very Pope in his time and place, to be that Antichrist.

THE SEVENTH OBJECTION.

19. Again, the Scripture teacheth vs that Antichrist
when

when he commeth shall doe many wonderfull miracles in the sight of men, Matth. 24. and 2. Theſſal. 2. and ſome of thoſe miracles are ſpecified. Apoc. 13. to wit, that he ſhall make fire deſcend from heauen, and the Image of a beaſt to ſpeake, and ſaine himſelfe to die and riſe againe. But theſe miracles no Pope hitherto hath wrought, Ergo, &c.

THE ANSWERE.

20 Heere hee noteth out Antichriſt, by three ſpeciall miracles, which he ſaith he ſhall worke: which becauſe no Pope hitherto hath wrought, they cannot be Antichriſt. Touching the firſt, namely, that he ſhall make fire deſcend from heauen: wee ſay, That for ſo much as there is no time ſet downe, when that miracle ſhall be wrought: and that there remaineth a Pope, and how many ſhall ſucceede him, who can tell, all which make the great Antichriſt: therefore till the full end and terme of their reigne, and that it can be proued, that not any one Pope, euer wrought that miracle, none of the predeceſſours are cleared from being Antichriſt: for we find throughout the whole Scriptures, that whatſoeuer is done by any one of them, is imputed vnto all.

21 But as touching the true ſenſe of thoſe words, diuers of the Learned doe conclude, that by making fire deſcend from heauen, is meant, that he ſhould doe ſuch miracles, and ſo great wonders, as ſhould as greatly preuaile, to draw the people from God to himſelfe, as the fire, that came downe from heauen (at the prayer of *Elias*) did preuaile to draw the people from *Baal* to God: and that it is no more meant, that Antichriſt ſhould cauſe fire really to deſcend from heauen, then in the eleventh chapter, that materiall fire ſhould proceede out of the two witneſſes mouthes, and deſtroy their enemies: or in the ninth chapter, that out of horſes mouthes, ſhould iſſue fire, ſmoake and brimſtone to deuoure men.

22 Secondly, he ſaith that Antichriſt ſhall make the Image of a beaſt to ſpeake: We anſwere. The text ſaith not, of a beaſt, but of *The* beaſt. That is, as the *verſe* going

Ephes. 6. 17.

before saith : *The Image of the beast which had the wound of a sword and did live.* Which as *Erasmus* expoundeth, was the *Heathenish* domination vnder the *Heathenish* Emperours of *Rome*. Whose heathenishnesse was almost stricken cleane dead, by the sword of the Spirit, which *Saint Paul*, *Ephes. 6.* calleth the *Word of God* : which wound was afterwards salued, but fully healed by that spirituall beast, which the 11. and 12. verses of the 13. chapter of the *Revelation* declareth, rose vp in the *Roman* kingdome, resembling Christ the Lambe; for (as the Text saith,) *He did all that the first beast could doe before him.* Whereby hee brought the latter Domination so lively to resemble the former, as any picture or image could possibly be made to resemble any beast : therefore by the second Domination vnder the *Popes*, is meant that image which Antichrist should make to speake; that is, should cause to publish, and proclaime, that as many as would not be conformable to all the heathenish ordinances thereof, as in the former Domination, should be killed. By which means it came to passe (as who so will reade the latter end of the thirteenth chapter shall see) that all were brought to be subiect to his Lore. Now therefore, whether we may vnderstand this great worke, to be accomplished by a painted picture, or carued image, and that by that same image which Antichrist should make to speake, should be meant the image of some carnall beast, or whether this be not a meer carnall interpretation of theirs, let the discrete Reader iudge.

23 Thirdly, he saith, *Antichrist shallaine himselfe to die and rise agayne* : which thing, if any one of his places doe proue, I doe heere promise to recant. Wherefore, as the *Popes* not working those three miracles (actually) are not thereby cleared from being Antichrist; so do not these miracles proue *Bellarmines* Iew to worke them, to proue him to be Antichrist. Therefore let vs come to some further triall with them for the better finding out of Antichrist, by the miracles which he shal work, in which no better course can be taken, then by searching out the place where he shal worke them : for if he shall worke them in that one City, or Nation

Nation of the *Jewes*, then it is likely he shall be a *Jew*; but if all the world ouer; in the Cities and Nations of the *Gentiles*, then it is more likely he shall not be a *Jew*, but a *Gentile*.

Now, as the 13. verse of the 13. chapter of the *Reuel.* saith Reu. 13. 13.
of Antichrist, *Hee made fire come downe from heauen*; so the next verse saith: *By the signes which were permitted for him to doe, hee deceived them that dwell on the earth*. By which it is most apparent, that Antichrist shall not worke his wonders, in that one City of *Ierusalem*, nor yet in that one nation of the *Jewes*, but ouer a great part of the whole earth, among the *Gentiles*; therefore this proueth, he shall not be a *Jew*, but a *Gentile*. Againe, Saint *Iohn* in his 16. chapter of the same Booke, speaking of Antichrist and his miracle-monger, and the place where they should worke their miracles, saith. Reu. 16. 13.
And I saw three vncleane spirits like frogges, come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet; for they are the spirits of diuels, working miracles, to goe vnto the Kings of the earth, and of the whole world. Also in the eighteenth chapter that Angell speaking there of *Babylon* the seate of Antichrist, saith: *With thine incantments were deceived all Nations*. By which then wee see, that the case standeth cleare, that Antichrists miracles, shall not bewrought in that corner of the world, among the *Jewes*, but all the world ouer, among the *Gentiles*; therefore Antichrist shall not bee a *Jew*, but a *Gentile*. Also, seeing wee our selues in this our age, doe see how the *Papists*, euery where, inclinethemselues to miracles, and that the *Pope* doth daily send his *Seminaries* abroad, to worke his wonders, all the world ouer; by plaine experience wee may be bolde to say, the *Pope* is that *Gentile*: But they say no, and who then shall decide the matter? that shall hee whom they confesse to be indifferent betweene both, *Erasmus*; who hath thus written vpon the same place of the *Reuelation*, *What wonderfull tokens* (sayth hee) *haue beene wrought in the Papacie, and to what end, Christ himselfe did prophesie long agoe vnto his Disciples, and gaue them warning of them.* k Erasmus

The Pope that great Antichrist,

1. Thessalonians vpon
the 16. chap.

Againe, touching those three vncleane spirits which should deuide the Kings of the earth, and the greatest part of the world by their miracles, he sayth, *1 The first is the diuelish Dragon: the second is the beast at Rome, the very right Antichrist: the third is the false Prophet, not one person, but a whole order, and multitude of Bishops, and religious persons, Monks, Friars, &c.* And a little after. *These are three such foule and vncleane spirits, as none can be found more vncleane, and yet do they worke miracles.* Wherefore then seeing that Antichrists great miracles, are wrought in the Papacie the Sea of Rome, and else where, by the authority of the father of Perdition, the Dragon of Hell, and his Sonne of Perdition, the Pope of Rome; with what impudencie can Bellarmine say, the Pope cannot be Antichrist?

2. Thessalonians 2.
Antichrist worke
such miracles.

But now (Christian Reader) whereas they will haue their Church to be the true Christian Church, because she worketh Miracles, and our Church the counterfeit, because she worketh none: it is cleare, wee could not iustly prooue their Church to be the Church of Antichrist, did shee not worke miracles. For wee finde *2. The Thessalonians 2.* where Saint Paul speaking of Antichrist, the head of their Church, sayth thus of him. *Euen he whose comming is by the working of Sathan, with all power, and signes, and lying wonders, and in all deceiueablenesse of vnrightheousnesse, among them that perishe, because they receiued not the lone of the truth, that they might be saued: And therefore God shall send them strong delusions, that they should beleene lies, that all they might be damned which beleened not the truth, but had pleasure in vnrightheousnesse.*

25 At the day of Iudgement (Christian Reader) when many of those that professe themselves Christians, shall see themselves cast out to be damned, & will obiect against Christ and say, *Matth. 7.* Lord, Lord, haue wee not by thy name prophesied; and by thy name cast out diuells; and by thy name done many great workes? Yet for all their miracies done in his name, seeing they were done but to confirme false doctrine, whereby soules were drawne from Christ, to Antichrist, Christ sayth, he will then say thus vnto them;

Depart

Depart from me, ye workers of iniquity, I know you not. Therefore it was not without cause, that Saint *Augustine* opposed himselfe against such miracle-mongers, saying; ^{m A.} *Against these Mongers of miracles my God hath armed me, saying: In the latter dayes here shall rise up false prophets, working signes and wonders, to deceiue the Elect of God, if it be possible.* True it is (as Saint *Chrysostome* saith) ⁿ *In olde time (meaning in the time of the Apostles) it was knowne by Miracles, who were the true Christians, and whom the false; but now the working of miracles being taken away, is rather found among them that be false Christians.* Again, to fore-warnevs of the latter age of the world, to take heed of being deluded by workers of Miracles, he sayth; ^o *In the end of time power shall be ginen to the diuell, to worke profitable signes and Miracles: so that then we cannot know the Ministers of Christ, by that they worke profitable Miracles, but by that they worke no Miracles at all.* To conclude this point, Saint *Augustine* reprooing those of his time, that would not belecue without Miracles, sayd; ^p *Whosoever yet requirerh Miracles, to bring him to the Faith, is himselfe a great Miracle: that, the world beleeking, remaineth still in vnbeliefe.* Now therefore, what vse can there be of Miracles among those which generally belecue in Christ, but to draw them to a new christ, euen to Antichrist, as all men may apparently see, Popish Miracles wholly tendeth vnto?

*m Augustine in
Iohn. tractat. 13.
Matt. 24.*

*n Chrysost. in
Matt. Hom. 49.*

*o Chrysostome in
Matt. 49. hom.*

*p Aug. de
ciuitate Dei lib.
22. cap. 8.*

THE EIGHT OBJECTION.

26 *Antichrist, when he cometh shall reigne but three yeares and an halfe, as is gathered by the auncient Writers out of the Prophet Daniel 7. and 12. and out of the twelfth chapter of the Apocalypse, where it is sayd: That he shall reigne, a time, times, and halfe a time: for so Saint Iohn himselfe interpreteth the matter, chap. 11. and 13. saying, it shall be for forty two moneths, which make iust three yeares and an halfe: but the Popes of Rome haue reigned for more ages then these are yeares, and consequently cannot be Antichrist.*

THE ANSWERE.

Reuel. 9. 11.
2 Thes. 2. 4.

q Gregory, lib. 4.
Epist. 34.
1 Lib. 4. 38.
Reuelat. 17. cap.
2 verse, and 18
verse.

[Hierome to
algaſia.

1 Chriſtoſtome in
his 4. Hom. vp
on the 1 Thes.
2. cap.
v Auguſtine vp
on the 9. Pſal.

27 Heere now by the time of Antichrists reigne, hee would prooue the *Pope* not to be Antichrist, which hee might very well haue done, if those three yeares and an halfe, had beene to be vnderstood of our common yeeres: but that cannot possibly be; for that, so many, so mighty, and so marueilous are the Acts which Antichrist shall effect, as that it is not possible, they should be effected in three, nor yet in three hundred of our yeares and an halfe. For amongst many other things (which would be ouer tedious heere to recite) he shall attaine to be made *King* of the *Clergie*; and this is proued in the 9. chapter of the *Reuelation* 11. verse: and 2. *Thessal.* 2. chap. 4. verse: and by these words of *Gregory* the Great, *Antichrist is the King of pride*, *The vniuersall Bishop of Bishops*. Secondly, he shall bring a great part of the Christian world into subiection to his *Heathenish*, *Idolatrous* and *Antichristian* Religion, and almost all true Religion to be corrupted by his power. And this is proued in the seauenteenth chapter of the *Reuelation* verse 2: and chap. 18. verse 3. and by these expresse words of Saint *Hierome*; *Antichrist shall cause Religion to be subiect to his power*. Thirdly, hee shall attaine to a superioritie ouer the kingdome of all the kingdoms of the world (which was the *Romain Empire*) and this is proued in the thirteenth chapter of the *Reuelation*: and by these words of Saint *Chrysostome*, *When that the Empire shall stand voyd, Antichrist shall invade the state, and shall labour to pull vnto himselfe, the Empire both of God and man*: and also by these words of Saint *Augustine*, *It is written of Antichrist, hee shall conquer all Kings, and obtayne the kingdome himselfe alone*. So that by these three accomplishments (omitting all the rest) wee see the *Pope* is sufficiently proued to be Antichrist. And whether it be a thing likely, that a new vpstart fellow, a *lem* of but three yeares standing, should attaine to so great power and dignitie, in three of our yeares and an halfe, whereby he might be proued Antichrist, let all that are not out of their right wittes be Iudges betweene vs. But forasmuch

much as the Pope himseife, did not accomplishe so mightie matters, in three of our yeares and an halfe: we must search further, to see what kinde of yeares the holy Ghost meant.

28 *Andrew Osiander* writing vpon this point, affirmeth them to be Angels yeares, which the Angell in the twelfth chapter of the *Reuelation* calleth, *A Time, times, and halfe a time*: which some doe call Propheticall yeares, because the Prophets in times past, did vie to count by them, which are to be searched out by Angels dayes, and moneths. Now an Angels day, as we finde in the ninth chapter of *Daniel*, *Angels daies is a yeare*; for there, both in the seuentie weekes, and sixty two weekes, a day is a yeare. And euen after this manner, is the spirituall counting, by the direction of God himseife, as appeareth in the foureteenth chapter of *Numbers*, to *Moses*; and the fourth chapter of *Ezekiel*, where the Lord said vnto him: *Thou shalt beare the iniquity of the house of Iudab fortie yeares: I haue appoynted thee a day for a yeare, euen a day for a yeare*. So that euen by this rule, must we count the time of Antichrists reigne, euen by these Angels daies: Angels daies I say: for as the sayd *Osiander* saith, *Notwithstanding with vs which be concluded vnder the heauens, the course of the Sunne from East to West, finisheth our day in foure and twenty houres, yet with the Angels, that dwell aboue the Circles and orbes of the planets; their day finisheth her course whiles the Sunne moneth in her Zodiacke, from the South to the North; and agayne from the North to the South, which is not finished but in one of our yeares*. Therefore it is certaine, there be Angels dayes, and those dayes are yeares. Now an Angels moneth we finde in the twelfth chapter of *Daniel*, to containe iust thirtie of those Angels dayes; and by the fortietwo moneths, in the 13. chapter of the *Reuelation*, which *Bellarmino* citeth, we find that an Angels yeare doth containe twelue of those Angels moneths; for that three times twelue is 36. and sixe moneths for the halfe yeare, makes iust 42. which make iust three Angels yeares and an halfe: which albeit they be not by the Angel in the

Reuelat. 12.

Angels daies

Osiander in his booke of coniecture of the end of the world, & time of Antichrists reign, page 102.

Daniel 12. 12.

Reuelat. 13. 5.

Angels yeares.

An Angels

yeare doth containe

360.

yeares, after

30 daies to a

moneth which

the Greeke

Astronomers

call a Time.

The Pope that great Antichrist,

twelfth chapter of the *Revelation*, nor by *Daniel* in his seventh chapter called yeares, in expresse words; but *A Time, times, and halfe a time*: yet may wee truly gather by *Daniels* words, in his fourth chapter, that by times he meant yeares; for that hee there calleth *Nebuchadnezzars* seauen *Teares*, seauen *Times*. By which then wee see, that as in that chapter, by *Times* he meant *Teares*, so in the seauenth chapter, he, and likewise the Angel in his twelfth chapter of the *Revelation*, by Angel times, meant Angels yeares: one of which containes iust 360. of our yeares, after thirrie dayes to a moneth; which the *Greeke Astrologians* also call a *Time*.

29 Now then, the time of Antichrists reigne, being set downe to be three yeares and an halfe, it is cleare, they be Angels yeares, and not three of our yeares and an halfe. And the rather, because the Angel in the 3. verse of the 11. chap. and 6. verse of the 12. chapter hath set downe, that those yeares by which we must count, must contayne iust 1260. daies, which ours doe not, but hath 17. daies and an halfe ouer; which if it were but the halfe day, would marre their whole matter. Therefore seeing those three Angels yeares and an halfe, do containe iust those 1260. dayes, and that so many of those dayes, are so many of our yeares, after 30. dayes to a moneth, Antichrists reigne shall continue (rising and falling, 1260. yeares, of which counting from *Boniface* the 3. in whom Antichrist first rose (which, as we proued before, in the third answer, was in the yeare of Christ 607.) Antichrist hath now reigned a thousand and twelue yeares, and two hundred forty and eight, are yet to be accomplished, if God with the shortning of the world (as some vnderstand) for her iniquity, doe not also shorten his time for his iniquity.

30 But now, notwithstanding wee haue thus plainly proued the *Pope* to be hee that shall reigne forty two moneths; and consequently to be Antichrist, yet as their manner is, I know they will deny it; and who then shall decide the matter? Truly *Bellarmino* himselfe shall be one,
Saint

Saint Bernard another, & their Robertus the Dominican Fri-
er another. Bellarmine, howsoever in all his former Obie-
ctions, hee laboured to proue a *lew* to be Antichrist, that
should domineere ouer that one nation of the *Iewes* onely;
yet heere hee wresteth the Scripture, to haue vs to vnder-
stand, that *Romish Gentile*, mentioned in the thirteenth
chapter of the *Reuelation* (vnto whom the Text sayth, *Power*
was giuen ouer euery kynred, tongue and nation.) to be he.
So that heereby he hath proued all his former Obiections,
but very fond coniectures, and meereables. Also, where-
as the Text sayth, 'that vnto the same beast, *Was giuen a*
mouth to speake blasphemy, and to keepe warre with the Saints:
their Saint Bernard also vnderstanding this of the great
Antichrist, sayth thus of the Pope: * *That beast that is spo-* x Bernard.
ken of in the booke of the Reuelation, vnto which beast is giuen a in his 25. E-
mouth to speake blasphemy, and to keepe warre with the Saints, pistle.
is now gotten into Peters Chaire, and there sitteth as a Lyon,
prepared to his prey. Againe, speaking of the Pope & Priests
and Ministers, he saith plainly thus; *They serue Antichrist,* y Supracar.
Ergo the Pope is Antichrist. Their Dominican Friar saith, z 1 ierim. 33.
saw in a vision in the Pallace of Lueraine, and in the Porch be- z Robertus in
fore the Chaire of Prophecy, where triall is made whether the lus 3. vision.
Pope be a man or not, how that an huge Serpent Iumbled it selfe
upon a thicke and great reed, making a great noise, and the Spirit
sayd vnto me: This Serpent is Antichrist, and his condem-
nation is at hand. To conclude this matter, their Bishop
Cornelius bewayling the miserable estate of both Spiritu-
allie and Layetic (in the *Romish* Iurisdiction) sayth,
* *Would God they were not fallen wholly with one consent from* a Cornelius oratio
Religion to Superstition, from faith to infidelitie, and from Cornelij. Epistle
Christ to Antichrist. Ergo, the Pope is Antichrist by their
owne confession.

31 But now whereas wee affirmed Antichrist first to a-
rise in Boniface the third Bishop of Rome of that name, be-
cause in him was the order of vniuersal Bishops established
by the Emperour Phocas, let vs heare what their Saint
Vincent saith hereof, b in his Treatise of the end of the b Vincent

The Pope that great Antichrist,

World, amongst other things, fore-shewing of two kinde of Antichrists, one to be an open professed enemie to Christ, and all sorts of Christians; the other, he said shall be a mixed kinde of Antichrist. And this (said he) shall be an euill Pope made by an euill Prince of great power, who shall place his euill Pope in the Prouince of Babylon. And to this mixed Antichrist (saith he) many Prelates, shall adhere. Also their Saint Bridgit hauing declared the great ruine of the Church vnder the Popes, and the desolation of many soules by their means, saith, *c Yet know for all that, that betweene the time of humble Peter, and the time that Boniface did mount up to sit in the seate of Pride, many did ascend into Heauen.* Which is as much as to say, before there was an Vniuersall Pope made and established, and consequently a Popish Church, many soules were saued in the Romish iurisdiction: but afterwards (as she saith, *d Both Clergie and Laitie are scattered, and runne severall waies, carried with the immoderate love of (worldly) commoditie, neyther doe they care a whit for the incommoditie and damage of their soules.*

c Bridgit 3.
Booke, 27.
Chapt. r.

d Bridgit.

THE NINTH OBJECTION.

32 Besides this, the Scriptures teacheth vs plainly that before Antichrist come, Henoeh and Elias shall returne to oppose themselves against him, and in the end shall conuert the Iewes, Malachi. 4. Eccle. 4. 8. Matth. 17. Apocca. 11. But we see not this poynt fulfilled to proue the Pope to bee Antichrist.

THE ANSWER.

33 Here to blind the eyes of the ignorant, he telleth them a tale of a rubbe, to wit, that before Antichrist come, Henoeh and Elias shall returne, to oppose themselves against him, and shall conuert the Iewes: and for prooffe hee citeth foure places of Scripture, of which if any one of them doe proue his Assertion, I dare recant all that I haue written. For, as touching the returne of Henoeh, there is no such thing

thing mentioned in all the Scriptures; and for that Prophecie of *Malachi*, which fore-told of the returne of *Elias*, if we may beleue our Sauour Christ, that was fulfilled in Saint *Iohn Baptist*, *Matth. 11*. Where in the 7. verse it is said, *Iesus began to speake vnto the Multitude, of Iohn*. And in the 13. verse, Christ said, *All the Prophets and the Law prophesied vnto Iohn; and if yee will receiue it, this is Elias which was to come: He that hath eares to heare, let him heare*. And in the tenth verse, hee declareth *Iohn* to be the same *Elias* which the Prophet *Malachi* (in that fourth Chapter which *Beſſarmine* citeth) fore-told should come, in that he there repeateth the verie words of *Malachie*. And hereby our Sauour Christ confuted that erroneous opinion of the *Jewes*, who thought that *Elias* should returne into the world in his owne proper person, as the *Papists* doe at this day. Also by these words of Saint *Luke*, spoken of *Iohn*, (He shall goe before him, (to wit Christ) in the spirit and power of *Elias*) is plainly confuted that erroneous opinion of some of the *Rabbines*, (who held that *Elias* should rise eyther in his owne bodie, or his soule to enter into some other bodie) in that hee sheweth him to returne onely in power and spirit, in the person of *Iohn Baptist*. And as touching the calling of the *Jewes* by *Enoch* and *Elias*, forasmuch as no place in all the Scripture doth shew the returne of *Enoch*, and that Saint *Iohn Baptist* was onely that same *Elias* that the Prophets fore-told should come; it is cleare, the *Jewes* shall not be conuerted by them: And the rather, because Saint *Paul* declareth, *Romans 11. 11.* verse, that their conuersion shall be by the Christian *Gentiles*; and that *Erasmus* writing vpon the same place, declareth that when the fulnesse of the *Gentiles* be come into the Christian Church, and all be of one Religion (the *Jewes* onely excluded) they will storme and rage at the Christians for a while, but ere long, will ioine themselues vnto them: therefore they shall be conuerted by the Christians, and not by *Enoch* and *Elias*. Wherefore what prophecie is there yet to be fulfilled, that should proue the great Antichrist

not yet come, or what one sound argument hath *Bellarmin* made, to proue the Pope not to be the same?

THE TENTH, and last, OBJECTION.

34 This Objection is to proue the day of Iudgement, a day certaine to be knowne of man; which becaute our Saviour (as he was man) said was vncertaine to himselfe, I leaue to meddle with that matter: but whensoever it doth come, I doubt it will come too soone for *Bellarmin*, and all that are led by him, to cleaue vnto the Beast of Rome, as may appeare in the 14 Chapter of the *Reuelation*, where it is thus written: *If any man worship the Beast and his Image, and receiue his marke in his fore head, or on his hand, the same shall drinke of the Wine of the wrath of God, yea, of the pure wine which is powred into the Cup of his wrath; and he shall bee tormented in fire and brimstone, before the holy Angels, and before the Lambe, and the (moake of their torment shall ascend eternally more: and they shall haue no rest day nor night which worship the Beast and his Image, and whosoever receiueth the Print of his name. And this is it which their Saint Bridget (cannontized for a Saint by Pope Boniface the ninth) saith of the Popes, their Prelates, and all that are seduced by them,*

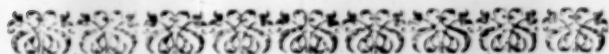
*Reuelat. 14.
1, 10, 11.*

*e. Bridget in her
first Booke,
41. Chap.*

In stead of honour they shall haue eternall shame and confusion; and looke how high they haue ascended aboue others, through pride, as low shall they be brought vnder others in Hell. Their members, that is to say (saith she) all their followers and fauourers, shall be cut off, disioynted, and pulled in peeces; like vnto a wall that is casting downe, wherein is not left one stone standing vpon another: neither shall pay loue and mercie euer warme them, nor build them vp againe into eternall mansion in the Heauens, but they with their heads, secluded from all good comfort, shall be tormented eternally. Wherefore it behoueth euery man as he tendereth his owne saluation, to turne from Poperie in time, lest dying therein, he be utterly deprived of eternall saluation. And thus much for a swere to these Objections for the clearing the Pope from being Antichrist.


Now it remaineth in the next chapter to answer the other Objections

Obiections, which deny Christian Rome (now in her latter dayes) to be that *Babylon*, the seate of Antichrist, which the Angel in the 17. Chapter of the *Revelation*, calleth the *Mother of Whordomes* and *abominations of the earth*: And 18. Chap. which the other Angell in the eighteenth Chapter saith, *Is false, and become the habitation of Devils, the hold of all soule spirits, and Cage of euery uncleane and hatefull Bird.*



CHAP. III.

Tending to resolute all men, that Christian Rome (now in her latter daies) is that Babylon, the seate of Antichrist, which the Angel in the 17. Chapter of the Revelation, calleth the Mother of Whordomes and abominations of the Earth: And which the other Angell in the 18. Chapter saith, is false, and become the habitation of Devils, the hold of all soule spirits, and cage of euery uncleane and hatefull Bird.

I  Hosoever wil diligently peruse the thirteenth Chapter of the *Revelation*, shall evidently perceiue, that *Romish Babylon* is described by two manner of Beasts; the one corporall, the other spirituall. The corporall Beast is disciphered by the similitude of an vgly Monster, beeing in shape like vnto a *Leopard*, his feet like *Beares* feet, and his mouth as the mouth of a *Lyon*. The spirituall Beast is onely said to haue two Hornes like the *Lambe*. Under the first Beast, was our Sauiour Christ, and all his Apostles put to death, as also many thousand Christians after them: and almost all the Bishops of *Rome*, for the space of neere three hundred yeares. This corporall Beast, was *Heathenish Rome* and Regiment, which the *Papists* would make the World

to belecue, the Angel in the seauenteenth Chapter onely called *Babylon*.

2 The first Beast wee see, is set forth in a visible shape, to our corporall eyes; the second, in no shape, therefore to be discerned with spirituall eyes: onely it is said to haue two Hornes like the *Lambe*; that is to say, to seeme to haue the two *Testaments*, the Law of God, and Gospel of Christ, to be the onely strength of his Kingdome, and Priesthood, as Christ himselfe had. By which it is certaine, that by this second Beast (so resembling Christ) is meant Christian *Rome*, and her Regiment. Now the first beast, they confesse was well worthie the name of *Babylon*, for that it did as well resemble old *Babylon*, (in tyranny, Idolatrie, and all manner of abominations) as if it had beene the verie same: therefore, if wee can prooue that the second beast, became so liuely to resemble the first beast, as the first beast did the first *Babylon*, then the case will stand cleare, that the second beast is as well worthie the same name. Now for prooffe hereof, what better Author can wee bring, then the Angel himselfe, who of the second beast saith thus, * *And he did all that the first beast could doe before him, and he caused the Earth, and them that dwell therein, to worship the first Beast*: that is, commaunded all vpon the earth within his Dominions, to lay to their helping hands with him, to bring the Christian state into the first beasts forme and order: and also to bring all the inhabitants, within his iurisdiction, to conforme themselves in reuerence and humble obedience vnto the same, and so to worship the first beast, in honouring his old *Heathenish* Ordinances, by which it is without all contradiction: the second beast is no whit lesse worthie the same name.

* Some of our Writers haue doubted that, because it is said he did all that the first beast did before him, or in his sight: that this cannot be meant of the Popes spirituall Regiment; but the 20. verse of the 19. Chap. will shew them it is

a *Erasmus* vp-
on the 13.
Chap. 5. Sect.

3 But yet for more plainer prooffe, that by the second beast is meant the spirituall Regiment of Christian *Rome*, let vs heare how *Erasmus* doth interpret those words of the Angel in the thirteenth Chapter: his words bee these, *When as the Roman Kingdome, after the time of Iulianus, began to be diuided into East and West, and to diminish for a season,*

son, then began a new Roman Kingdome and iurisdiction namely, the Popes pompe: And a little after, ^b This Kingdome of the ^b *Judeans* Papists tooke upon it all the power of the first beast, the Roman Emperour, and compelled the Christians to Idolatrie and service of false gods, under a pretence of honouring Christ and Saints. By which it is most apparant, that by the second beast is meant the Popish Christian Regiment of Rome. And this is very sufficient for the proving, that by the two beasts in the thirteenth Chapter, is meant the *Heathenish Roman Regiment*, and the *Popish Christian Regiment*. Now it requireth that we proue also, whether by the beast mentioned in the seauenteenth Chapter, which the Angel called, *Babylon*, the *Mother of whoredomes and abominations of the earth*, hee meant *Heathenish Rome*, and her Regiment, vnder the Pagan Emperours, or of *Christian Rome*, and of her Regiment vnder the Popes.

4 *Eraſmus* hauing discoursed at large, of the matters contained in the thirteenth, fourteenth, fifteenth, and sixteenth Chapters, comming to the seauenteenth Chapter, he saith thus, ^c One of the seauen Angels, which spake of the second ^c *Eraſmus* vpon the Kingdome, and of the iurisdiction of Rome, and of the beast with the 17. chap. two Hornes, commeth now againe, and will speake more plainly. S. c. 1.

So that he giurth vs to vnderstand, that the same beast in the thirteenth Chapter, and that in the seauenteenth Chapter are both one. Now we heard before, by what sufficient arguments hee proued, that by the second beast was meant *Christian Rome*, and her Regiment; but let vs also see by what inducements he is lead, to affirme, that that beast in the seauenteenth Chapter is the same. The first motiue, I take to be this; namely, for that the same beast, which the Angel in the fift verse called *Babylon*, the *Mother of whoredomes and abominations of the Earth*, in the 8. verse, he saw, he had expounded to *Iohn* to be a Citie; and

in the ninth verse, to be that onely Citie, that compasseth within her seauen speciall Hill; which was sufficient to perswade him, that by the beast in the seauenteenth Chapter the Angel meant *Rome*. Secondly, to induce him to vnderstand, that the Angel meant *Christian Rome*, he saw

The spirituall beast in the 13. chap. and that in the 17. chap. are one.

Euidēt notes to proue Christian Rome Babylon.

the Angel spake of *Romes* estate in her latter daies : for that so soone as he had declared vnto *Iohn*, the beast to bee a Cittle, and with one and the same breath to adde these words, *which reigneth ouer the Kings of the Earth* : And also, for that he saw him to preuent *Iohn* before in the twelfth Verse: for vnderstanding them of Kings in his dayes, in saying thus of them: *Which yet haue not receiued a kingdome, but shall receiue power at an houre with the beast*. As also, for that by these very words, he declared vnto him, that he did not speake of the first beast, because that beast was then in his full power, and reigned ouer both *Iewes* and *Gentiles*.

Reuelat. 17.

5 Thirdly, for that hee saw the Angell had declared vnto *Iohn*, that those *Kings* which afterwards should rise vp with the beast, should continue with her to the end of her dayes, and should grow into so great hatred against her, that they should pursue her to her vtter destruction. For as in the twelfth verse, he described those *Kings*, by the similitude of tenne hornes, so in the sixteenth and seuen-teenth verses, hee said vnto *Iohn* thus of those hornes: *And the tenne Hornes which thou sawest vpon the beast, are they that shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire, for God hath put in their hearts to fulfill his will, and to doe with one consent, for to giue their kingdome vnto the beast, until the words of God be fulfilled*. Fourthly, the fourth verse of the seauen-teenth Chapter, inforced him to vnderstand the beast which the Angel there calleth *Babylon*, the *Mother of whoredomes and abominations of the Earth*, to bee the Christian state of *Rome*, in her latter daies; for that the Angell there said, Shee offered to the World the abomination and filthinesse of her fornication, in a Golden Cup: that is (as the learned expound it) her idolatries and whorish Doctrine and Religion, in the name of Christ: which cup *Erasmus* declareth, *Heathenish Rome*, disdayned onco to handle, and abhorred what good focuer was offered to her therein: therefore he could not otherwise vnderstand, but that the Angel meant the Christian Church of *Rome*, in her latter dayes; which vnder

under the glittering and golden shew of the name of Christ, poysoned a great part of Christendome, with what whorish filthinesse of her *Heathenish* Fornication, as appeareth in the second verse of the seauenteenth Chapter, and the third verse of the eighteenth Chapter. And thus wee see the foure principall poynts, which fully resolved that most learned *Erasmus*, and may also as fully resolve all men, that by *Babylon*, the Mother of whordomes and abominations of the Earth, the Angel meant Christian Rome in her latter dayes. Now let vs heare how *Erasmus* concludeth of Christian Rome; thus he saith.

6 This whorish Woman ^d hath decked and garnished herselfe, not like Peter and Paul, with diuers and many vertues, but with Silver and Gold, and pretious Stones, and Pearles: ^{d Erasmus vpon the 17. chap. Sect. 1.} And the Cup of Gold which she offereth to the World, is not the Ioue of Christ, the Christian Faith, nor the Law of God, but her owne Decrees and Ordinances, that she may play the Whore at her pleasure, with pompe, authoritie, and lust, without all shame or feare, beyond all measure, and all under the pretence and name of Christ. Againe, he saith, ^{e Erasmus vpon the 16. chap. Sect. 3.} The whole order of Bishops and multitude of Spirituall Pastours, which by their office and calling, ought to maintaine and support the true Doctrine of God, haue bent themselues, their whole life and state, utterly against the Doctrine of the Gospell, that nothing can bee more unlike the state of the Apostles, in doctrine, religion, or life, then is their order and state. Againe, he saith, ^{f Erasmus vpon the 16. chap. Sect. 2.} This second beast with his two hornes, is twice as bad as the first; for as much as through her two hornes, it had power both of bodie and soule, ouer the Doctrine; and ouer the politisque Lawes, with mouth and hand against God, the temporall gouernement, Christ and his Ministers. And againe he saith, ^{g Erasmus vpon the 17. chap. Sect. 1.} The blood of the holy Prophets, and Preachers, hath this Whore (the Papacie) shed without measure, till she was so drunke therewith, that shee tooke and esteemed her tyrannie for godly zeale. Therefore he concludeth with the very head of the Romish Church thus, ^{h Erasmus in the words going before.} For the name of the Christian Church, he hath deserued another name, euen to be called the Whore of Babylon; the Mother of all abominations, idolatrie, and of falling into Heathenish

superstition. And thus (Christian Reader) thou seest most apparantly proued, that by *Babylon* is meant the Christian Church of *Rome*, now in her latter dayes. Now let vs intreat a little of the fall of *Babylon*, for that will make this matter yet more apparant.

7 This Angel in the seauenteenth Chapter hauing finished his testimonie touching spirituall *Babylon*; Saint *Iohn* in the beginning of the eighteenth Chapter saith thus: *And after these things, I saw another Angel come downe from heauen, hauing great power, so that the Earth was lightened with his glorie, and he cryed out mightely with a loud voyce, saying: It is false, it is false, Babylon the great Citie, and is become the habitation of Dauels, and the hold of all foule spirits, and a cage of euery uncleane and hatefull Bird: for all Nations haue drunke of the Wine of the wrath of her Fornication, and the Kings of the Earth haue committed Fornication wth her.* Now wee heard before by the other Angel, that Christian *Rome* is *Babylon*, therefore if this also be spoken of Christian *Rome*, then is Christian *Rome* so wonderfully false, as that she may rightly be called *Babylon*. And that it may appeare indeed, that this Angel did also speake of Christian *Rome*, let vs heare how *Erasmus* doth interpret his words, thus hee saith, *This is spoken principally against the second Regiment of Rome, which vnder the pretence of the name of Christ, hath delt so rebelliously against all faithfull Christians.* And a little after, *Now it is knowne, that shee hath bene an Habitation for the wicked, unfaithfull, and filthy Sodomites.* And againe, *With this Babylon haue Princes and Prelates, yea whole Kingdomes committed Whoredomes.* So that by this wee see most apparantly, that the same which is here spoken, touching the wonderfull great fall of *Babylon*, is spoken of Christian *Rome*.

8 True it is that some do vnderstand this to be meant of the fall of the first beasts power, the *Heathenish Empire*, which was ouerthrowne by *Constantine the Emperour*, when hee was conuerted to Christ anitie, about three hundred yeares after Christ; but this cannot bee, for by *Constantines* meanes, the *Romaines* became Christians; therefore,

if

1 Erasmus vpon
the 18. chap.
Sect. 1.

2 Iohann.

1 Erasmus vpon
the 18. chap.
Sect. 2.

if wee should vnderstand it of that time, and state, wee should vnderstand that the Angell called *Rome Babylon*, and the habitation of diuells, in respect that it was wholly become the habitation of Christians: and that the Christians were those diuells, foule spirits, vncleane and hatefull birds; which were most ridiculous so to say. Again, those words of the Text, which say, *And is become*, importeth a time when shee was not so, which could not be meant of that time when she was *Impious* and *Pagan*, for then she was no better; but of a time after, when she was risen and fallen. And that it may appeare, that Christian *Rome* (vnder the *Popes*) did so fall, as that shee became this hellish habitation, none can make it more of credite, nor more apparent, then the *Romanists* themselves haue done, as wee shall now see by these their owne testimonies following.

Rome risen and fallen.

9 Their *Bernard* (which liued almost a thousand yeres after *Heathens Rome's* dayes) writing of the state and manner of the *Romans* (in his dayes) sayth thus, ^m *The Romanes are wise to doe euill, good they know not how to doe: they are irreligious towards God, presumptuous against holy things, they be Wolves, not Sheepe.* And a little after, speaking of the *Pope*, and of his spirituall Pastours, hee saith, ⁿ *Of such art thou Shepheard, if I durst speake all, they be rather the pastours of deuils, then of sheepe.* And againe, complaining of the diuellishnesse of his time, and the ripenesse of the Church of Antichrist, among the *Romanes*, he sayth further thus, ^o *It onely remaineth that the man of sinne be reuealed, the sonne of perdition, a diuell, not onely of the day, but also of the noon-day.* Likewise their Writer *Holcote*, complaining of the *Romish* Priests and Prelates in his dayes, sayth, ^p *They bee like the priests of Baal, they resemble the priests of Dagon, they are the priests of Priapus, and Angels of hell.* So then heereby wee see, that the *Pope* and his Prelates, are the chiefe of those diuells, of whom the Angell sayth, *Rome* is become the habitation. Now let vs see also who be those foule spirits, vncleane and hatefull birds.

Bernardinus de consideratione Evangelium lib. 4.

Of n Iord.

o Bern. Sermon. 6. in Psal. 31.

p Holcot in lib. Superstitione lectio 122.

10 Their Writer *Auentine* sayth, ^q *I am ashamed to*

q Auent. antichristorum lib. 6.

1 Bernard, sup.
Cont. l. viii. 33.
Symond Cic.
1. 1. 1. 1.

1 Mantuan. Ca-
lamitatum lib. 3.

1 Oratio Corneli
Epist. Bitoris.

1 Paling. Mar-
cell. Paling.
Zodiaci vita
lib. 5. in Leon.

1 Idem lib. 6. in
Vergine.
Idem lib. 9. Sa-
gittario.

1 Platine vita
Marcellini.

1 Mantua Cal-
amitatum lib. 3.

1 3. id.

1

say what manner of Bishops wee haue; with the reuenues of the poore, they feed horses, hounds, I neede not to say whoores. Saint Bernard sayth, * It is a shame to name those things which our Bishops doe in secret. Their Mantuan sayth, * It is in euery mans mouth, Cities and Countries talke of it, and the very brute therof hath quenched all care of vertue. Also their Bishop Cornelius sayth, * With what monsters of filchinesse, with what channell of uncleannesse, with what pestiferous contagion, are not both priests and people defiled, make your selues Iudges, and beginne at the Sanctuary of God. Also their Palingenius saith, * Let no Friar, Monke, or any other Priest come within thy dores: take heede of them, no greater mischiefe, they are the draggas of men, the fountaines of Folly, the sinkes of sinne, Wolves under Lambes skinner, deceiuing the simple with a false shew of honesty: and under the shadow of Religion, hide a thousand of unlawfull acts: committers of Rapes, abusers of boyes: the Priests and Monkes that should be chaste, spend night and day, eyther openly with whoores, or closely with boyes. O shame (sayth hee) can the Church endure such hogges? Whereupon their Platine saith, * What shall we thinke will become of this our age, when our vices are growne to that height, that they haue scant left any place with God for mercy; how great is the lechery of all sortes among the priests, and especially among the chiefe Rulers? To conclude, Mantuan giueth the definitiue Sentence, and plainly affirmeth, that they of the Church of Rome, are onely those foule spirits, vnclane and hatefull birds: for sayth hee, * They are hatefull to heauen, and loathsome with vnclane lusts; alas, in vaine attempt they sacred rites with incestuous hands, they rather kindle and prouoke God, then appease him: Therefore sayth he againe, * Neuer hope for helpe, so long as such pray for you. And thus as wee sawe proued before, by their owne testimonies, who were those diuells; so heere also we see as plainly proued by their owne Writers, who bee those foule spirits, vnclane and hatefull birds, whereof Rome and her regiment in her latter dayes, is become the habitation. And thus much for the prouing, that by the fall of Babylon, is meant the great fall of the Christian Church of Rome, vnder the Popes of Rome. Now let

let vs see the time when shee beganne to fall, and her full perfection whereunto she fell.

11 Touching the first point, *Tertullian* seemeth to be the first that maketh any mention thereof, (hee liued about two hundred yeares after Christ) who then bewayling the declined estate of the Christian part of Rome, thus exclaimed against it, ^a *O Rome, how much art thou changed from* ² *Tertullian. 1. 1. olde Rome? thou which wast once the chiefe in all the World, folegitimo. art now become the chiefe in all naughtinesse.* Also, about one age after that, *Saint Hierome* perceiuing how she beganne to be corrupted in doctrine, thus exclaimed against her, ^a *Was there* (sayth hee) *none other place in all the World to receive this voluptuous doctrine, but that which Peters preach-* ^{a Hierom. idem aduersus Iouan- nom lib. 1.} *ing had built on the Rocke Christ? Again, hee sayd to the maintainers of this doctrine, b* *Thou that art a maintainer* ^{b To Pamphilius.} *of this new doctrine, spare thy Romains eares, spare thy faith which is so commended by the Apostles owne mouth; to this day the Christian world hath euer beene without this doctrine. And againe hee sayth, c* *Whiles I stayed at Babylon, and was an inhabitant of that purple whoore, and liued among the* ^{c Idem prefat. in lib. Dydimi de spiritu sancto.} *Romaines, Beholde, the pot which was seene in Ieremie, from the North beganne to seethe; and the Senate of Pharises, made an uproare: and the whole fallion of rude and ignorant, as it were in defiance of learning conspired against me. Furthermore, hee crying out against the idolatry which was then crept into the Church, and also against the Idole-makers, saith: d* *He adorneth his Image with silver and golde, that by the shine and glittering of both mettalls, he may deceive the simple: which* ^{d In his 11. booke 10. chap. vpon Ierem.} *error* (sayth he) *is now crept in among vs.* Also, within lesse then twenty yeares after that, *Saint Augustine* declareth, how their idolatry was defended by the Idolaters, to be no Idolatry; namely, because they tooke not their Image for God: but (sayd hee) ^e *Let no man say to me, the Image is no* ^{e Augustine in his sermon vpon Maith.} *diuine power, they know it is not God, I wou'd to God* (saith he) *they so knew it as we know it; but what they haue, and in what sort they haue it, and what they doe about it, the Altar beareth witness.* Therefore from hence it was which in another place he saith, ^f *They haue made vs the Citizens of Babylon,* ^{f Augustine in psal. 44.}

we haue left our Creator, and haue worshipped the creature; we haue left him that made vs, and haue worshipped that which we haue made our selues. Wherefore their *Ambrōsius Anselbertus*, thus concluded euery of Christian Rome, saying,

Rome is the second Babylon.

12 Furthermore, about some thirtie yeares after that, Saint *Chrysostome*, speaking of the decaying estate of the Christian Church, saith, *The Church at this day is like vnto a Woman that hath quite lost her elde modestie*: that is, her sober and chaste behaviour towards her Husband Christ, and doth begin to wax wanton towards new Louers, with whom while she is dalted, rose vp a spokelman, to make a match betwene Antichrist and her; which was *John Bishop of Constantinople*, whom *Gregory the Great*, therefore called, *The fore-runner of Antichrist*. But as *Pelagius*, before *Gregories* daies, flaye the marriage from being solemnized, so did *Gregorie* during his daies: who perceiving that the Church was like to haue a new Husband, to wit, an Vniuersall Bishop to be made, and to become her head in stead of Christ: He confessed with teares, that the state of the Church, was like to fall to ground. For (saith he) *Seeing the order of Priesthood is false within, it cannot now stand long without*. And thus much concerning the fall of the Church, especially of that part vnder the Patriarchedome of Rome, before there was an Vniuersall Pope established in Rome. Now it remaineth that wee see how it grew to perfection, vnder Vniuersall Popes, in these foure principall poynts, Doctrine, Faith, Religion, and generall Apostacie: Which God willing shall bee made euident by their owne Writers also.

13 Touching the first point, their Saint *Vincent* saith, *The religious orders are become vnto mens soules the way of perdition*. And a little after, hee sheweth the reason to bee this. For (saith he) *the most part of Preachers, preach now a dayes, not the simplicitie of the Gospell, but the subtiltie of Aristotle*. Their *S. Bridget* speaking in the person of Christ, saith, *They annul and make of no effect my Word, they affirme and teach their owne lies, and denie my truth, &c.* *My Word*

g. Ambrosius in Ap. cap. li. 6.

h. Chrys. in 1. ad Corinth. Hom. 36.

i. Gregorius in his 6. Booke 1. cap. 30.

k. Gregorius lib. 4. Epist. 52. cap. 55.

l. Vincent in his Treatise of the latter end. in Bright lib. 4. cap. 123. n. In lib. 6. of her Revelation, chap. 26.

is vnto them intollerable, and my wisdom and doctrine in their account but waine. Therefore ^o They doe not preach and publish to the people my Word, neither doe they teach my doctrine, &c. ^p They follow their owne sancts, (so that their owne sinners are vnto them a Law, &c. ^q They say and doe boast that they vnderstand my Law, and yet it is but for the deceyting of others, &c. ^r For of the vpright man they make a wicked man, of the simple they make a Deuill. And this cometh to passe as their Cardinall Bino sheweth in cause ^s They are led by the spirit of error, and doctrines of Devils. Whereby, as their Bishop Cornelius saith, ^t The honour of life, is turned to the shame of death: So as their Matthew Paris the Monke saith, ^u Whence Christians were wont to fetch the water of Righteousness, there they finde a poysoned puddle. And euen thereby doth their Abbot Toacham proue the Pope and his Clergie to be that Whore of Babylon, mentioned in the seauenteenth Chapter of the Reuelation, which offereth to the World the Abomination and Filthinesse of her Fornication in a golden Cup. ^v The moderne Vicars of Christ (saith he) doe neglect Incense and Myrrhe, but they seeke after Gold, that they may with Babylon the great Ladie of the World, fill vnto men Wine in a Golden Cup, to infect their followers with their abomination. Now therefore I demaund of our Romane Catholickes, how it is possible for Doctrine to grow vnto any greater perfection of corruption, then to be squared by the spirit of error, and Doctrines of Devils, whereby good men are made wicked men, and simple men made Deuill?

14 Touching the second poynt, namely, Faith: their Saint Bridget in her fourth Booke, finding Rome to haue seduced the Romish Church from her primitive puritie, calleth her a wretched and an vnhappie Citie. And a little after shee saith, ^x Marualet that I called Rome an vnhappie and a wretched Citie, because of the aforesaid abuses, and others the like, much contrary to the Statutes of the Primitive Church. Wherefore it is to bee feared, lest the Catholike Faith doe shortly faye. Their Saint Hillegard a Nunne, hauing in a vision scene the Pope in the shew of a great and ugly Monster, and other fearefull signes ouer the Church

o Lib. 4. cap. 132

p Lib. 6. of her Reuelat. cap. 26.

q Lib. 6. Reuelat. cap. 15.

r Lib. 4. 132.

s Bino de vita & scriptis hildes.

t Corneliorat. Trident.

u Paris in Henric. 2. lib. 1160.

v Toacham upon the 37. chap. Jer.

x Bridget Lib. 4. cap. 35.

y Hildegard
in her second
booke of her
Scialar.

z Ruth in his
3 chap. of his
Booke.
a Ioacham vp-
on the first and
second of
Ierem.

b Ibidem.

c Oratio Corne-
ly Trident.

d Ioacham vp-
on the first and
second chap.
of Ieremie.

e Bernard sup-
in his time, saith,
Cant. Ser. 33. &
Hildebrand.

of Rome, wrote thus of the head thereof: *The sonne of per-
dition shall enleuour through a most wicked deceipt, to seduce
men for a time sweetely and smoothly, by making crooked the
path-way of the Christian Faith. That Astrologian Ruth,
speaking of the state of the Romish Church, when the Pope
should be installed in his Seate, wrote thus, ² When as
he shall enter into his House, then shall the Romans stumble in the
Faith. Their Abbot Ioacham saith, ² The Pope considereth
not in how peruerse a manner the Lyon of Faith is throwne
downe. And a little after he saith, The religious orders doe de-
file the Faith by their errors, teaching perversly. If in the head
(saith he) is not the soundnesse of Faith, much lesse is there in
the heart the sinceritie of hope, and yet further off from the
foote is the diligence of doing charitable deedes. And albeit the
Faith of Rome was of olde published through the whole World,
yet afterward her Faith hath bene turned into perfidie and he-
resie. Againe, speaking of the whole Church of Rome, hee
saith, ^b This is the Synagogue of Sathan, and his Seate: This
is that Figge-tree which is dried up in the Faith, by the meanes of
the curse of transgression, &c. euen the later Church, the Ship
of Saint Peter. Their Bishop Cornelius saith, ^c Would to God
they were not false with one consent, from Faith to Infidelitie,
and from Christ to Antichrist. To conclude, Ioacham yet
sheweth of a more admirable perfection of falling from
the true Faith in Christ, in that he saith, ^d They haue cho-
sen Antichrist for Christ, the Deuill for God, and Hell for the
Kingdome of Heauen. Wherefore, whether it be possible for
men to fall from the Faith in any greater measure, let the
learned Reader judge.*

15 Touching the third poynt, to wit, Religion. Their
Saint Bernard, bewailing the desperate estate of Religion
e Bernard sup-
in his time, saith, ^e Behold these times very much defiled with
Cant. Ser. 33. &
Hildebrand. the worke that walketh in darkenesse. Woe be to this generation
because of the leauen of the Pharisees, which is hypocrisie: If it
may be called hypocrisie, which is now so ripe, that it cannot, and
so shamelesse, that it seeketh not to be kept secret. A rotten con-
tagion creepeth at this day through the whole body of the Church.
And a little after: The wound of the Church is inward, and
incurable.

incurable. Their Cardinall Beno saith, ^f Their Religion sa- ^f Beno Cardina-
 noureth nothing but of traierousnesse and couetousnesse, beeing ^{lis de vita &}
 led by the spirit of Errour, and Doctrines of Demils. Their S. ^{gestus Hildib.}
 Elizabeth thus cryeth out against the Romish Clergie, & Wo- ^{Elizabeth in}
 be unto you Hypocrites, which hide the Gold and the Silver, to ^{her 2. booke of}
 wit, the Word of God, and the Law of the Lord, which is more ^{Visions, chap-}
 pretious then eyther Gold or Silver; but howsoeuer yee seeme ^{ter 18.}
 unto men religious and innocent, you are full of craftinesse and
 uncleannesse. And lib. 3. cap. 14. Christ saith therefore,
 Your Religion doth accuse you before mee. Their Saint Kathe-
 rine saith thus also of the Romish Clergie, ^h The religious ^{h Katherine of}
 Orders are become the weapons or souldiers of the Deuill, cor- ^{Siene in a}
 rupting Religion inwardly in themselves, and outwardly in the ^{prayer of hers.}
 secular sort and Laitie. And a little after, she saith, The Laitie
 and secular persons are seduced and deceived by their blinde
 guides, which are (alas) ignorant Idiots. Their Saint Hilde-
 gard, saith, ⁱ I saw in a vision a monstrous blacke Head in the ^{i Hildegard}
 Church, with fierie eyes, an Ases eares, a Lyons nostrils, with ^{in her second}
 a mouth breathing out the fume of unlawfull fire, with the un- ^{booke of}
 pleasant waye of contradiſſion among Men, whereby the white ^{Scatures.}
 purue of true Religion is obscured and diminished in the children
 of the Church. Abbot Ioaſham saith, ^k The infancie of Sa- ^{k Ioaſham vpon}
 lomon representeth vnto vs the zeale of the Primitiue Church, ^{on the first and}
 and his olde age ſignifieth or shadoweth out the present corrupt ^{second chapter}
 ſtate of the Church, and that as Salomon in his olde age fell into ^{of Ieremie.}
 Idolatrie, ſo hath the Church of Rome done. Againe, vpon
 the ſeauenteenth chapter of Saint Iohns Revelation, he saith,
 * The very Text it ſelfe doth teach, that the Woman begilded * ^{Vpon the 17.}
 with Gold, and which committeth ſpirituall Fornication with the of the Reue-
 Princes of the Earth, is the verie Church of Rome, which Ba- ^{lation.}
 bylon-like playeth ſpiritually the Whore with Stockes and ſtones.
 To be brieſe, whereas their Robertus, a Dominican Frier, ^{i Robertus Gal-}
 affirmeth the Pope to be the great and head Idol of the ^{lus a Frier}
 Romish Church, whom the first part of our first Chapter ^{in his 5. 6.}
 ſheweth plainly, the Church of Rome holdeth to be a cele- ^{and 8. Sermon.}
 ſtiall God, and that their Saint Bridget saith in the perſon ^{m Bridget in}
 of God, ^m They make an Idol of mee: What fall can ^{her 4. Booke,}
^{chap. 133.}

possibly be in Religion, then to make the arch-Idol of the world, God; and the God of all worlds, an Idol.

16 Lastly, concerning the fourth poynt, which hath three diuisions. The first, concerneth the falling from God: The second, from Christ: The third, from the true Church. Which because the three former hath in part proued a generall Apostacie, I will but briefly touch. Their Saint *Bridget* saith (as it were in the person of God,)

Israel doth now neglect mee, that is to say, (saith hee) the Priests, and they loue another God. For they loue (as I said before) the golden Calf, &c. Moreover, they make an Idol of mee, and put vpon mee lest I should enter. Thus doe these cursed Priests by mee. And a little after: I call them, to mee as the Bridegroom doth his Bride, or the Husband his wedded Wife: I doe all I can, but the more that I call them, the further they goe from me. Ioachim sheweth, that the whole Clergie of Rome is so farre false from God, that as he saith,

They haue chosen the Deuill for God.

17 Touching the second deuision. Their *Matilde*, a Prophetesse, thus exclaimeth against the *Romish Clergie*, saying, *They are false away from Christ, and become rauening Wolves, deuouring and cutting the throats of Christs Sheepe. Ioachim Abbas saith, The Church of Rome like vnto another Tribe, hath departed from Christ; Hating all such (as their S. Bridget saith, I as walke in his wayes, Yea, and as in another place she saith of Pope Gregorie then, Hee hateth Christ, hee robbeth him of his sheepe, hee plucketh them violently out of his hand, and sendeth them to Hell fire. By which the case is made cleare, that all that are wonne to the Pope, are lost from Christ. And as Ioachim in that place before cited, shewed the Church of Rome to be so farre false from God, as that she chose the Deuill for God, so in the same place, he sheweth that she is so far false from Christ, that she hath chosen Antichrist for Christ.*

18 Now for the third deuision, concerning the falling from the true Church, their *Robertus* bringeth in Christ the re prouing the *Romish Church*, for falling away from the

1. Bridget
widow.

2. In her 135.
chapter.

3. Ioachim vpon
the first and
second chapter
of Ieremie.

4. Matilde
was a Prophetesse
of hers.

5. Ioachim vpon
the 1. and 2.
chap. of Iere.
6. Bridget in
her 1. Booke,
76. chap.

7. 2. Lib. 4. esp.
342.

the true and ancient Christian Church, ^v Daughter of Ba- ^v *First Roler.*
 bylon (saith he) thou art estranged from thy mother, my Deu, ^v *in his 12.*
 that bare thee, and art gone after gold and silver, and precious ^v *Sermon.*
 ornaments. Like an aduresser thou hast forsaken mee, and hast
 ioyned thy selfe vnto strangers: Thou hast prostrate, and such
 as are pleased to play the whoore, repaire vnto thee. And in the
 same Sermon in the person of Christ hee saith: *Why haue* *ibiden.*
the children of my Deu departed from mee, and are become
blacks? They are become estranged by abandoning the simplicity
of their mother. Again, in the same Sermon, hee calleth the *ibiden.*
 Clergie of Rome, *A disloyall generation, and the aduicious sons*
of Christs Deu. And in his thirty two Sermon, the Lord
 saith thus vnto him: *All the children of my beloued, sauing* *25. Sermon.*
onely a few, shall play the Apostates. And in his twentie one
 Sermon, the Lord saith thus to the whole Clergie of Rome.
This mine house shall be destroyed because of you which make the
children of my beloued to play the Apostates. And this is it
 which *ioachim* fore-tolde, where hee saith, *The Lord* *ioachim vpon*
shall stirre vp (as it were) with an hissing voyce the French men *on the last*
and Germanes to conspire against the Church which hath played *enth chapter*
the Apostate in the person of the warrefaring Popes: who with *of the Reu. la-*
their Clergie and their adherents (as a prophetic had out of *tion.*
the Abbot of Clunies Library saith) shall fight against *x In my olde*
 the true Church. Also the Abbot *ioachim* painteth out *look.*
 one most cruell Pope, which hee saith, *I shall wound and* *y ioachim in his*
 scourge with most cruell stripes the most meeke Lumber, opening *7. Prediction.*
 his mouth against Christ the Lord, and darkening the Starres
 of heauen. Wherefore saith Saint Bridgit to the Pope, *The*
King for whom thou doest pray, ought to assemble and call a *2. Bridgit in her*
Council of spirituall men. (such as are wise through my wisdom) *6. booke of her*
And a little after. And let him gather together the vpright *Reu. laction 26.*
and true kinde of Christians, that hee together with them, may *chapter.*
rep.ire the spiriual breaches of my Church, the which verily
hath departed too farre from me.

19 If the Church of Rome, were not cleane departed
 from Christ and the true Christian Church, then would
 not their *Platina* haue sayd thus of the vniuersall heads
 thereof, *The Popes are cleane departed from Peters steps.* *a Platina in*
la. 10.

b In *Cluier* Li-
brarie.

c *Petrarcha* in
his 20. Epist.

d *Baptista Man-*
tuani.

e *Cataldus* in
his Prediction.

f *Florus* upon
the first and se-
cond chapter
of *Jeremy*.
g *Katherine*
Widen.

h *Bridget* in her
fourth booke
235. chapter.


Neither would their owne prophetic haue fore-told, ^b *That they would follow the footestepes (not of Simon Peter, but) of Simon Magus*. Neither would their *Petrarcha* haue said thus of the mother of their Church, ^c *Rome the whoore of Babylon is the mother of all Idolatry and fornication, the Sanctuary of heresia, and schoole of error*. Neither would their *Mantuanus* haue given this counsell to all true Christians, saying: ^d *All that will liue godly, be packing from Rome, for there all things else are lawfull, but to liue godly it is not lawfull*. Neither would their *Bishop Cataldus* haue sayd thus of *Rome*. ^e *Thou unhappy Babylon, the damned pit of priests*. Neither would their *Abbot leacham* haue said thus of the whole *Romish Church*: ^f *This is the Synagogue of Sathan and his seate*. Neither would their *Saint Katherine* in her Prayer haue said thus of the Church of *Rome*: ^g *O Tabernacle, but of the diuell*. And also thus in the person of *Christ* to the whole *Clergie of Rome*; *I haue chosen you to be like vnto Angels on earth, but yee are rather incarnate Diuels*. Neither would their *Saint Bridget* haue said, ^h *They are accursed, and worse then the Diuell, and therefore except they amend, they shall be drowned deeper then all the diuels in Hell*. Neither would she haue sayd to the *Pope* thus of his whole *Sea*, *Thy Sea like vnto an heavy stone shall go downe into the deepest deepe*. I say, if the Church of *Rome*, had not cleane departed from the true and most auncient Aposto-like Church, then would not these most holiest of their Church, haue thus written. But forasmuch as the case is cleare, that she is departed from the most auncient Christian Church, our Church must needs be that most auncient Christian Church, because there are none other Christian Churches in all the world, but what are comprehended vnder these two Titles, *Christian* and *Antichristian*: which wee now commonly call, *Protestants* and *Papists*. But yet for the better clearing of this point, namely, that our Church is the most auncient by 606. yeares next after *Christ* his incarnation, our fift chapter shal plainly demonstrate. And thus much for the prouing *Christian Rome* in her latter dayes to be that *Babylon* which the Angell in the seauen-

seauenteenth chapter of the *Reuelation* calleth, *The mother of whoredomes and abominations of the earth*. And which the other Angell in the eighteenth chapter saith, *Is fallen, and become the habitation of diuells, the hold of all foule spirits, and cage of euery uncleane and hatefull bird*. And as wee (in this our age) haue seene the spirituall fall of *Babylon*, (the Church of *Rome*,) so by the iudgement of some of the Learned, our young children shall see the corporall and finall desolation of the citie of *Rome*: After which time (as they write) she shall be the corporall habitation of foule diuells and diuellish spirits, as I haue shewed shee is now of incarnate diuells, filthy and hatefull birds.



CHAP. III.

*Tending to resolu*e all men, that as *Saint Iohn* in his 17. chapter of the *Reuelation*, declareth the Church of *Antichrist*, to be a Church professing *Christ*, and yet an *Idolatrous Church*; so the *Popish Church* must needes bee that idolatrous Church, because there is no more Churches in the World (professing *Christ*) but theirs which vse *Images*, and ours which vse none: which are now distinguished (therefore) by the titles of *Papists* and *Protestants*.

1  **HE** *Papists* beare the World in hand, they are no *Idolaters*, and that for these three causes. First, for that notwithstanding they vse the Image of God, in the worship and seruice of God; yet they take it not for God. Yea, they say, they no more take it for God, then *Dogges* doe take a painted *Foxe* for a *Foxe*, or a painted *Hare*, for a *Hare*. Secondly, because (as they say) they worship not the Image, but God by it. Thirdly, because (as they also say) they

See *Bilson* 580.
page.

they receiued the same manner of worshipping, by tradition from the Apostles (who were no Idolaters,) therefore they are no Idolaters: to which three illusions wee answered.

Judges 17. 1.
1 Kings 15. 13.
2 Chron. 25. 14.
15.
2 Chron. 33.
1 Kings 18. 10.
2 Kings 17. 33.
34.

2 It is euident by this first illusion, that God in his iudgment hath giuen them the spirit of slumbering eyes, that they should not see: for notwithstanding their great learning, they suppose that there are no Idolaters, but such onely, as outwardly worship the image for God: therefore touching this first point, we answered first by the 17. cap. of *Judges*, which condemneth *Mica* for an Idolater. Secondly, by the 15. cap. of the first booke of *Kings*, which condemned *Maathab* for an idolater. Thirdly, by the 25. cap. of the second booke of *Chronicles*, which condemned *Amaziah* for an Idolater. Fourthly by the 31. cap. of the same booke, which condemned *Manasseh* for an Idolater: and yet not any one of these, worshipped their image for God, but all of them acknowledged the true God. Lastly, we answered them by the 17. cap. of the second booke of *Kings*, which condemned certaine *Samaritans* for Idolaters, of whom the Text saith, *They feared the Lord, and serued their images also*. So that if our counterfeit Catholikes did no more worship the image for God, then the *Iewes* did, but feared God, and serued their images as those *Samaritans* did, or that it were true, that they no more take their image for God, then dogges doe take painted Foxes and Hares, for Foxes and Hares, yet we see that euen by their affecting images, and vsing them in the spirituall worship and seruice of God, they are plainly proued Idolaters.

3 And now whereas they say, they no more take the image for God, then dogges doe take painted Foxes and Hares, for those liuing creatures, that will we further trie with them, euen by these two effects. For whereas dogges vse neither to runne, nor to open their mouths vpon those sencelesse pictures, they haue accustomably vsed to gad vnto them from Towne to Towne, and from Countrey to Countrey: As to the Lady of *Walsingham*; to the Lady of the Towre of *Concurre*, to *S. Andrews* of *Burton*, to the

the sweet *Rood of Chester*, and diuers others, vsing before them such holy, humble, and reuerend gestures, as to God himselfe: prostrating themselves at their feete, kneeling vnto them on their bare knees; lifting vp both eyes and hands vnto them, and putting forth their voyces vpon them, with many deuour prayers; amongst which this prayer to the Image of Christ, ^a *O maker of heauen and earth, King of Kings, and Lord of Lords: which of nothing diddest make me to thine owne similitude and likeness, and didst redeeme mee with thine owne blood, whom I a sinner am not worthy to call vpon: I desire thee, &c.* And so forwards for all things needfull both for soule and body. And that indeed it may appeare, that this prayer is not made vnto Christ by the Image, but euen to the very Image it selfe; this Title ouer head (*A prayer to the Image of the body of Christ*) doth make it most manifest. Therefore, whether this be no more to take the Image for God, then dogges doe take those Images for the creatures themselves; or whether it be possible for people to vse greater meanes, or to make amore manifest apparence, that by a consequence they take it for God: Let the vnpartiall Reader iudge. But it is cleare by their common practise, that they are of that sort of counterfeit Christians, who in Saint *Augustines* time, would haue cloaked their Idolatrie with cunning speeches, whom notwithstanding he thus reproveth for Idolaters, saying, ^b *Let them not say to me they take the Image for no diuine power, they know it not to be God: I would to God (saith hee) they so knew it, as wee know it; but what they haue, and what they doe about it, the Altar beareth witnesse.* Wherefore let them say what they will, and shaddow their damnable idolatrie, as closely as they can (vnder the myserie of iniquitie here in this life) their practise shall sufficiently prooue (at the day of iudgement) whether they be Idolaters, or no; and whether they be not of that sort which *Epiphanius* speaketh of, ^c *Which abhorre the sight of Idols, and yet fall downe and worship them.*

^a In a prayer
booke.

^b *Augustine* in
his Sermon of
the words of
Christ in *Mat.*

^c *Epiphanius lib. 3.*
in oratione de
Fide Catholica.

4 The second reason whereby they would proue themselves no Idolaters, wee heard to be this, namely: They

worship not the Image, but God by it; to which wee answer: To worship God by an Image, is flat Idolatrie, and a breach of the second Commandement, which viterly forbiddeth any at all to be vsed in any part of Gods worship, in that it forbiddeth any at all to be made for Spirituall vse. Therefore it is cleare, that if God had not accounted it Idolatrie, to be worshipped by Images, hee would not haue said, *Exodus 20. Thou shalt make thee no graven Image.* Neither would he haue said, *Deuter. 27. Cursed be the man, that shall make any carved or molten Image, which is an abomination vnto the Lord.* Therefore seeing the Image maker is accursed, and the Image it selfe abominable; it must needes be an accursed and abominable Idolatrie to worship God by an Image. Also, forasmuch as the Lord accounteth the Image abominable, and the maker accursed; they must needes be abominable and accursed, that will compell him to be worshipped by it. Yea doubtlesse, and they also must needes be abominable and accursed, which allow accursed and abominable Images, to be holy monuments in the Church, and profitable, as true Teachers of the ignorant: seeing the Lord by the Prophet *Jeremie chap. 10.* hath said thus of those that make any such reckoning of them. *They altogether doe and are foolish, for the stocks is a Doctrine of vanitie.* And seeing also by the mouth of the Prophet *Habakkuk chap. 2.* he hath said: *What profiteth the Image; for the maker thereof, hath made it an Image and a teacher of lies?* Nay, seeing he hath also by the same Prophet denounced an euerlasting woe against all those that desire such Teachers, saying: *Woe to him, that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee.* As also seeing their owne *Canonickall Scripture*, the 13. of *Wisedome*, sayth thus of them and their Images. *Whose sight stirreth vp the desire of the ignorant, so that hee conereth the forme that hath no life; euen of a dead Image: they that loue such wicked things, are worthy to haue such things to trust vnto; and they that make them, and they that worship them, and they that desire them,* That is, * they all are worthy to haue no better helpe in the great day of neede, then can come from those Images.

Therefore,

Exod. 20. 4.

Deut. 27. 15.

Jeremie 10. 8.

Habak. 2. 18. 19.

Wised. 13. 5. 6.

Eccl. 12. 13.

Therefore the Lord by the Prophet *Esay* chapter 44. hath thus denounced the definitiue sentence against the whole fraternitie of them, saying: *All that are of the fellowship thereof, shall be confounded.* To wit, all that * make Images for spiritual vses; all that vse them as Lay mens bookes, to stirre vp their deuotion; all that worship God by them, all that worship them for God, or that vse them in any part of Gods worship, or doth but desire them (liuing and dying in the same minde) shall at the last day be confounded together in the Lake of fire burning with brimstone, as appeareth in the 19. chapter of the *Reuelation*; and also in the 21. and 22. chapter, and *Psalme* 97. *Esay* 45. 16. verse.

Esay 44. 11.

* Esay 45. 16.

Reu. 1. 19. 2. 10.
and 2. 1. 8. and
22. 15.

Wisd. 14. 14, 15

5 This diuellish deuce (Christian Reader) of worshipping one by another, was both the father and mother of the whole worlds Idolatrie; which, as the fourteenth chapter of *Wisdom* sheweth, came first vp in this manner, *When a father mourned grievously for his sonne, that was taken away sodainely, he made an Image for him that was dead, whom now he worshippeth as a God: and ordained to his seruants ceremonies and sacrifices; thus in proceſſe of time, this wicked custome preuailed, and was kept as a Lawe; and Idoles were worshipped by the commaundement of tyrants.* So that hereby wee see how Idolatry first crept in among the *Heathen*, which afterwards was imitated amongst the *Iewes*, and after them, among the new conuerted Christians (as we shall prooue heereafter. In the meane time, as we see by this first deuce, how Images came (in time) to be worshipped for God, among the *Heathen*; so let vs see also, what good effect the practise thereof hath wrought among the *Papists*; which we shall finde made manifest, in the tenure of the Doctrine of the *Romish* Church, in which it is thus written, *c Hee that seareth God, adoreth an Image as hee would adore the Sonne of God.* Againe, *d Since Christ is adored with diuine honour, it followeth that his Image must be adored with the selfe-same diuine honour.* And againe, *e Wee must therefore confesse, that the faithfull in the Church, doe without any qualification adore the Image with the same kinde of worship that is due to the originall.* Moreouer, *f He that adoreth an Image, and saith, this*

c In the false
Council of the
Greekes, Citan-
tur in libro Ca-
roli Magni.
d Tho. Aquin.
part. 3. quest. 25.
e Iacob Nan-
dantus in Epist.
ad Rom. cap. 1.
f In the false
Council of the
Greekes, Citan-
tur in libro Ca-
roli Magni.

The Idolatry of Rome,

g A prayer to
the Crosse.
h Tho. Aquin.
part 3. quest. 25.

is Christ, offendeth not; he offendeth that adoreth not an Image, he that refuseth to adore an Image, is an heretique: wee must adore an Image with the same kinde of worship and reuerence, wherewith we adore the holy Trinitie. Now if this be onely to worship God by the Image (which as we proued before, is damnable Idolatrie) and not the Image also for God; let the discreete Reader iudge. As also, whether Idolatrie can be committed in any higher degree, then to pray thus to the image of the Crosse, *Al haile, O crosse, our only hope, in this time of thy passion, in faithfull people grace increase, and grant of sinne remission.* And thus also to say of it, *The Crosse of Christ is to be worshipped with the same worship, that Christ is to be worshipped with.* Yea, and whether this Doctrine of worshipping the very Image it selfe, may not truly be said to be the doctrine of the whole Church of Rome, seeing it was (as the Popes owne Decretall testifieth) established by the Pope, with the assent of many hundred Bishops, and seeing also it hath bene maintained euer since, by Gregory the third, and by all his successours, let the Reader iudge. And thus much for the second point, to proue whether the *Papists* be Idolaters, or not.

6 Thirdly and lastly, they say they are no Idolaters, for they receiued their manner of worshipping God by Images, from the tradition of the Apostles: wherein wee may note, first their blasphemie; secondly, their shamelesnesse, that bash not to make those blessed Apostles of Christ, the authors of their most damnable idolatrie. But as in this, so in many other principles of their religion, do they deale with those holy ones, fathering all vpon their Traditions, be the things neuer so vile. But what will they answer? I suppose they will say, they are able to proue, that that same kinde of Doctrine was taught, and the same manner of worshipping practised euen by the very Christians, in the time of the Apostles, and we answer: We beleue they are able, but withall, we beleue also, that they are as well able to proue, how the same was approued of, among the Apostles. For albeit that *Clement* the first, and one of the seuenthy Disciples, testifieth, that some of the new conuerted

Gentiles

Gentiles did so, and that in the very time of the Apostles; yet the same Disciple testifieth also, how himselfe did approve of it, when writing to Saint James the Apostle, for redresse, thus complained against it, *The diuell* (said hee) *by the mouth of others, useth to bring forth these words; Wee to the worship of the invisible God, worship the visible Image.* Now in that he saith, the diuell, this maketh the matter manifest, how that doctrine of worshipping God by Images, was not approved of among the Apostles and Disciples of Christ: and also that it came from the diuells suggestions, and not from the Apostles traditions. Wherefore this openly conuicteth the *Papists* of most horrible impietie, in fathering this diuellish device vpon the holy Apostles of Christ. And the rather, because they cannot possibly be ignorant, that it was brought into the Church by those new converts, which were not then cleane removed from their olde *Heathenish* superstition, and condemned by the Apostles and Disciples of Christ, for diuellish and damnable.

7 Furthermore, it is cleare, that if this argument could haue held good, namely, that because those new converted Christians, supposed, that as they had vsed to worship their false gods by Images, so they should worship the true God by Images, and that this their practise began in the time of the Apostles, that therefore it was a tradition of the Apostles: then might wee also conclude, that because certaine *Israelites* (in the time of *Moses* and *Aaron*, and others of the Prophets) vsed the like, it was a tradition of *Moses* and *Aaron*, and other of the Prophets: but how *Moses*, *Aaron*, and the Prophets did approve of their doings, all those iudgements which they haue denounced against them, for so doing, doth plainly declare, through out the old Testament, as we shall see anon, by the places which wee will cite: but in the meane while let vs see how the ancient Fathers approved of it, after the Apostles.

8 That auncient Father *Eusebius*, speaking of the manner of those new converted Christians worshipping,

k Euſeb. lib. 7.
cap. 18.

l Athanaſ. a-
gainſt the Gen-
tiles.

m Epiphanius
lib. 3. tom. 2. a-
gainſt Coll. 79.
heretic.

n Charles lib. 4.
cap. 2. of Ima-
ges.

o Lactant. lib. 2.
cap. 2.

ſaith, ^k It is no maruell though the Heathen which receyved ſo great benefites by our Saviour, did theſe things: for we have ſeene the Image of Paul, of Peter, and of Chriſt, drawne in colours, and it is well to be thought, that men in olde time, being not yet remoned from their olde ſuperſtition of their Fathers, uſed after this manner to worſhip them by an Heatheniſh cuſtome. Alſo that moſt notable Diuine Athanaſius, in reproving ſuch ſuperſtitious Chriſtians, as would be taught to know God by images, ſaid thus vnto them, ^l If a living man cannot teach thee to know God, how ſhall a carued ſtocke or a ſtone doe it that is dead? Alſo that ancient Father Epiphanius, to reclaim ſome of that Sect in his time, thus dehorted them from their olde Heatheniſh ſuperſtition, ſaying, ^m My deare Brethren, be ye mindfull that ye bring no images into the Churches, and that ye erect none at the burials of the dead Saints, but evermore carrie God in your hearts: Nay (ſaid hee) ſuffer not Images to be, no not in your Houſes: for it is not lawfull to leade a Chriſtian man by his eyes, but rather by the ſtudie and exerciſe of his minde. Alſo Charles the Great, moſt ſharply reprehended ſuch, ſaying, ⁿ An unhappie memorie is that, which to remember Chriſt, who neuer ought to depart out of the heart of the juſt man, ſtandeth in neede of a ſightfull conceit, nor otherwiſe can haue the preſence of Chriſt within him, unleſſe he haue his Image painted on the wall, or expreſſed in ſome other matter. And a little after, Moſt madneſſe is that (ſaith hee) that our minde, by the meanes of materiall Images, muſt be put in remembrance, leſt we forget him. Likewise, that ancient Father Lactantius, thus reprovethe their folly, and condemneth their madneſſe, ſaying, ^o They are afraid leſt their Religion be voyd, and to no purpoſe, if they ſee nothing that they may worſhip, and therefore they make them counterſeits. And a little after he ſaith, What madneſſe is this, either to frame thoſe things which they may after feare, or feare thoſe things which they haue framed. And then deriding them with the words of their common anſwere, he ſayth, No forſooth (ſay they) we feare not that, but them after whoſe Image they be made, and to whoſe names they be conſecrated. Again, whereas they doubted their religion to be void without Images, he thus reſolueth their doubt,

doubt, & Out of all doubts, where there is an Image, there is no religion. If then where an Image is, there true religion is not; and that in the Popes iurisdiction, euery Church is full of Images, it is cleare, that in all Churches within the Popes iurisdiction, true Religion is not, and consequently, no religion. And this is it whereof their Saint Hildegard thus foreshewed would come to passe, saying, *In the Apostolicall Order, to wit, (saith she) of the Romaine Sea, no religion shall be found.* To be brieft, Saint Augustine (by rendering this reason, why that sort of counterfeit Christians were so addicted to Images, saying, *They would seeme to fauour Images, to make the Heathen to thinke the better of their most miserable and lewd Self*) plainly proueth the Papists to be, not true Catholics, but most miserable and lewd Sectaries, who wee see had rather ioyne themselves with the barbarous Heathen, in their damnable idolatrie and superstition, then with true Christians, in the sinceritie and puritie of the Gospell of saluation. And thus much touching the third and last illusion.

Laflant lib. 2.
cap. 19.

q. S. Hildegard
a Nuanne lib. 3.
Vision 11. Sc.
uiss.

Augustine in
his booke a-
gainst Adma-
nus the 13. cha.

9 But now, forasmuch as they haue induced the ignorant, to beleue, that in this their manner of worship, they please God well, it is our parts and duties, to make knowne vnto them, how it pleased God in them of olde time, that so thereby they may the better iudge, how themselves therein please God. The thirty two chapter of Exodus plainly declareth, that the Israelites (who acknowledged the true God; for worshipping an Image, were slaine in one day, three thousand. The tenth chapter of Hosea, declareth as plainly, that because the peoples hearts, were diuided in affection betweene God and Images; the Lord caused the Prophet to denounce such, and so great desolation to come vpon them, as that they should with the hilles and mountaines to fall vpon them. Also the first chapter of Zephaniab declareth, that because Iuda and Ierusalem, had imparted the worship of God, to the Hoste of heauen, and his glorie to the idol gods; in swearing by the Lord, and by Malcham (as the Papists doe, *By God and By the Roode, By God and By the Masse*) the Lord threatned

Exo. 32. 17 & 18.

Hosea 10. 1. to
the 8.

Zephaniab. 1. cha
1. to the 3.

threatened to destroy all things vpon the earth, all things in the Sea, the foules of Heauen, and the inhabitants of the Land: So then by this the most ignorant may euidently perceiue, how in this their manner of idoll worship they please God.

10 And now for that the *Romanists* are found Idolaters in the highest degree, in that so directly contrary to the reuealed will of God, and knowledge of his expresse Lawe (which the *Heathen* had not) make a Stocke and a Stone God (in giuing vnto it the same diuine worship and honour, that is due to God himselfe, who hath sayd by the mouth of the Prophet *Esay* chap. 42. *I am the Lord, and my glory will I not giue to any other, neyther my praise to grauen images*, and also in praying vnto it for all things needfull both for soule and bodie: and that also this idoll-worship, was established by Pope *Gregorie* the third, then head of their Church, and maintained euer since, by his successours Bishops of *Rome*) it is cleare that the Church of *Rome*, is that idolatrous Church professing Christ; which in the 17. chapter of the *Reuelation*, is said to be the *Whore of Babylon*, offering to the world in a golden Cuppe, to wit, in the name of Christ) the abomination and filthinesse of her fornication. And in the nineteenth chapter to be condemned for corrupting the earth with her fornication. But lest for all this, they should with impudent and brasen faces, still face it out, and deny it; Let them heare how it is confirmed by their owne Writers. *Ioacham Abbas*, speaking of the corrupting of doctrine by the Priests of *Rome*, sayth, *They neglect Incense and Myrrhe, but they seeke after Golde; that they may with Babylon the great Lady of the world, fill vnto men wine in a golden Cuppe, to infect their followers with their abomination.* And vpon the seuenteenth chapter of the *Reuelation* hee speaketh yet more plainly and saith, *The very Text it selfe doth teach, how that the woman beguiled with golde, and which committeth spirituall fornication with the Princes of the earth, is the very Church of Rome, which Babylon-like, playeth spiritually the whoore with stockes and stones. A- gaine, hee saith of the whole Clergie of Rome, They are Idolatrous*

May 42. 8.

Reuel. 17. 4. 5.

Reuel. 19. 2.

Ioacham vpon the 37. chapter of Ieremy.

Vpon the 17. chapter of the Reuelation.

Vpon the 21. chapter of Ieremy.

Idolatrous Pastors and Prelates. Again he saith, * *As Solomon in his olde age fell into Idolatry, so hath the Church of Rome done.* And therefore it is which *Robertus* the *Domin.* *Jeremy.* can Frier saith thus of the *Romish Church*, in the person of Christ, * *Like an adulteress: thou hast forsaken mee, and hast ioyned thy selfe vnto strangers.* And of which their *Paracelsus* concludeth thus, † *The whoore hath diuided her lone.*

* *Robertus* in his 12. sermon.

† *Paracelsus* in his 4. figured Production.

11 So that the *Romanists* and *Papists*, being thus so plainly proued Idolaters (in worshipping God after the manner of the *Heathen*, which he commanded his people the *Iewes*, they should not doe, if they would looke to continue in his fauour, and to auoide his iudgements, *Deuter. 12.*) this maketh that good, which wee affirmed in the beginning of our first Chapter, namely, that it is not possible, that they and wee should be combined and conioyned together in Religion, to make one and the same true Church of Christ. For as the Apostle Saint Paul saith, *2. Corint. 6.* *There can be no agreement betweene the Temple of God, and the Temple of Idoles.* Therefore it behooueth vs to looke warily vnto our selues, that we be not deluded by their craftie and subtle arguments, to be seduced to their idolatrous religion. And thus much for the satisfying the Reader in this point also.



CHAP. V.

Tending to resoluē all men, that for the first 606. yeeres next after Christ, the Papists had no Church, neither could haue; because till then it had no vniuersall Pope to make it a Popish Church: Neither was that first Church of Rome (which Saint Peter planted) the Mother, but one of the Daughters of the Mother Church, in which Christ himselfe first planted that Faith and Religion, (which afterwards by meanes of his Apostles should be made Catholique) 14. yeeres before Peter came to Rome. So that hereby wee shall see the Antiquity of their Church ouerthrowne, and Ierusalem to be the most ancient, and true figure of the vniuersall Mother Church, to wit, heavenly Ierusalem, and not Rome.

*in Cusanus ad
Bertholdus. Epist. 2.*



Heir Cardinall *Cusanus* saith; ^a The members vnited to the Chaire, and ioyned to the Pope, make the Church. By which he granteth, that without an vniuersall Pope, there could be no Popish Church. Now that for the first 605. yeeres, next after Christ, there was no vniuersall Pope approued of, nor publikely allowed to be the head of the members of the body of Christ, these testimonies of *Pelagius the second*, and *Gregory the first*, will make it most manifest. *Pelagius* in his dayes, perceiuing that *Mauricius* the Emperour, went about to make and establish an vniuersall Pope, very bitterly inueighed against it, and not onely so, but thus Deereed against it. ^b No Bishop, no, not the Bishop of Rome himselfe ought to be called vniuersall Bishop. *Gregory* (the succellour of *Pelagius*) likewise finding the Emperour to persist in his enterprise, wrote diuers Epistles vnto him, to let him vnderstand, that

*in Pelag. Di-
lib. 99. an. 580.*

that he went about an vnlawfull thing, amongst which, in one *Epistle*, he sought to dissuade him by this reason; because (saide he) ^c *Peter is not called vniuersall Apostle: inferring;* ^c *Greg. lib. 4. Epist. 32.* that seeing *Peter* was not, none of the other *Apostles* were; and then how could it be lawfull for any *Bishop* to take that title vpon him? Againe, when as he perceiued the Emperours *Bishop* (which was then *Iohn* of *Constantinople*) willing to take that title and supream authority vpon him, he thus inueighed against his arrogancy, and saide; ^d *What wilt thou answer to Christ the head of the vniuersall Church, at the last iudgement, that thus goest about by the name of vniuersall Bishop, to make all his members subiect to thee? Whom dost thou imitate, in this so peruerse a name, but Lucifer, that would haue beene singular, and alone ouer all his fellow Angels?* Againe, he saith, ^e *I speake it boldly, who soeuer calleth himselfe vniuersall Bishop, or desireth so to be called, is in the pride of his heart, the fore-runner of Antichrist, because he preferreth himselfe before all others, and would be alone without any equall.* ^e *Greg. lib. 5. E. p. 30.* Now by the best Authours, we find that this *Gregory*, ended his dayes about the yeere of *Christ*, 605. therefore we see this point standeth cleare, that during so many hundred yeeres (and odde, after *Christ*) there was not an vniuersall *Pope* approved of, nor allowed by the *Bishops* of *Rome* themselves, to be head of the members of *Christ*, and therefore as yet there could be no *Popish Church*.

2 But now to cast a mist before the eyes of the ignorant, they come in with this blinde distinction, and say. Notwithstanding, this be spoken (both by *Pelagius* and *Gregory*) against the hauing an vniuersall *Pope*, to be head of the vniuersall Church; yet the question is, what manner of *Popes*, or vniuersall *Bishops* they meant; whether such as the *Bishops* of *Rome* (who allowed other *Bishops* vnder them) or such as the *Bishop* of *Constantinople*, who would haue had none other in all *Christendome* but himselfe. I answer, this is but a deluding distinction; for that the *Bishop* of *Constantinople* no more sought to exclude all other *Bishops*, then the *Bishop* of *Rome* euer did: for had he of *Constantinople*, once attempted that, that had bene nittes for *Gregory*: for

The B. of Constantinople no more sought to exclude all other Bishops, then the Bishop of Rome did.

then might he in some one *Epistle* or other, haue charged him therewith, but we finde not any such matter: neither in any of these *Epistles* doth hee charge him with any such thing, onely he condemneth him of arrogancy, for preferring himselfe before all other Bishops, and for seeking to bring them into such subiection vnder him, as whereby he might haue reigned ouer them, as Lord and King. And euen herein onely was it, that hee charged him to imitate *Lucifer*. Therefore this distinction of titles, is but a meere misty matter. Yea, their owne records, and some of their owne English Doctors, plainly confesse, that the same title and dignity, which the Bishop of *Constantinople* sought to obtaine, was onely one and the same, which *Bonsace* Bishop of *Rome* attained vnto by the meanes of *Phocas* the Emperour, two yeeres after *Gregories* death, and which they haue holden euer since. For in their Booke called *Chronicon* they are proued both one. Also their Writer *Sabellius* affirmeth them to be one and the same. Likewise their Writer *Erpbergenius* acknowledgeth the same: And that which is more, the chiefe of their adherents here in *England*, in their answer returned to me, Page 4. in these plaine and expresse words confesse the same, *The Emperour Phocas, defended the righteous and ancient title of the Popes supremacy and iurisdiction ouer the vniuersall Church of Christ, and suppressed the arrogancy of the Patriarke of Constantinople, who challenged to be vniuersall Bishop.* And thus we see, how themselves haue confounded their subtile distinction of titles.

3 But yet for all this, they will proue that the Bishop of *Constantinople*, would haue had excluded all other Bishops, because *Gregory* wrote thus to some of the chiefe of them, *If one be vniuersall Bishop, it remaineth that you be no Bishops:* Howbeit, it is very apparant, that *Gregory* meant by these words, that if one should be admitted to be vniuersall head ouer all Bishops, their powers then consisting onely in that one, they by a consequent should be as none. For to the very same effect are these his owne words, *If one Patriarke be called vniuersall, he derogateth from the other Patriarkes.* And a little

f. Chron. Eu. 22.
an. 607.
g. Sabellius 2.
read. h. lib. 6.
h. Erpbergenius,
in Theor.

i. Gregory lib. 7.
Epist. 69.

k. Gregory, lib. 7.
Epist. 36.

little after; If this name may goe errant, honour is taken away from all the Patriarkes: But farre may it be from any Christian mind, that any man should desire to take that unto himselfe, whereby the honour of his brethren, should seeme in the least wise to be diminished. By which it is most manifest, that hee did not meane, that *Iohn of Constantinople*, would have excluded all Bishops, neither his fellow Patriarkes; but that by diminishing their titles and honours, hee would make them as no Bishops: even as all Bishops vnder the Popes are made, by tollerating an vniuersall head ouer them. For as their Cardinal Sabarella saith, ¹ *The Pope hath invaded, and entered vpon the right of all the inferiour Churches, (so that all the inferiour Bishops may goe for naught: And vnlesse God helpe the state of the Church, the vniuersall Church is in danger.*

4 But now notwithstanding, they come in yet with another obiection, and say that *Gregory* hath also these words.

* *Whofoever he be that desireth to be Priest alone, or the onely Priest.* By which they would inferre, that the Bishop of *Constantinople*, would haue beene Bishop alone, without any others: neuerthelesse, it is cleare by these his words that follow, (*He exalteth himselfe aboue other Priests*) he meant, that he whofoever exalted himselfe for to be vniuersall Bishop, or supream head ouer all other Bishops, would be *Priest alone*, because hee would not admit any equall with him. And for this cause (in the words going before) hee compared *Iohn of Constantinople* to *Lucifer*, who he doth not say would haue had no Angels but himselfe (for that had beene more then hee could haue proued). And therefore we see it is onely this kinde of Priesthood which *Gregory* meant, that would admit no manner of equality, which we shall see anon, he said would be the downefall of the ancient order of Priesthood.

5 But now in the meane time, wee may not let passe, to answer another Obiection; which happily may arise out of our English Catholics words, which before wee cited. For in that they say, *The Title which the Bishop of Constantinople took vpon him, was the Bishop of Romes right and ancient Title*: they would beare the world in hand,

¹ *Gregory in their answer to me. Page 1.*

that Gregory condemned it for vnlawfull in the Bishop of Constantinople onely, but allowed it in the Bishop of Rome, for their right and lawfull Title: for to this effect indeed did they alleadger these very words: Howbeit we shall see plainly by Gregories testimonies following, that he condemned the Title to be as vnlawfull in the Bishop of Rome, as in the Bishop of Constantinople. For hee writing to the Emperour against his Bishop, for his arrogant pride, in taking vpon him the Title of *Vniuersall Bishop*, said, *O my gracious Lord, doe I heerein quarrell for mine owne right? I speake it boldly, whoeuer calleth himselfe Vniuersall Bishop, or desireth so to be called, is in the pride of his heart, the forerunner of Antichrist: and more then so, he saith, He is Antichrist that shall claime to be called Vniuersall Bishop, and shall haue a guard of Priests to attend vpon him. Yea, it is cleare, that he knew both the Title and Office to be odious, euen in the Bishops of Rome, else would hee not haue sought to haue purged all before his time from it, as from a Title of shame, setting downe the manner of his purgation thus:*

*m Gregor. lib. 4.
Epist. 32.*

** Lib. 6. c. 30.
Epist.*

*a Gregor. lib. 4.
Epist. 38.*

*a Gregor. lib. 4.
Epist. 32. & 36.*

*p Gregor. lib. 7.
Epist. 30.*

None of my predecessours, Bishops of Rome, euer consented to use that vngodly name: no Bishop of Rome euer tooke vpon him that name of singularity: wee the Bishops of Rome, would neuer receiue this honour, being offered vnto vs. Also, in that Eulogius his fellow Patriarke of Alexandria, seeing the Bishop of Constantinople so willing to haue taken the Title vpon him, would rather that Gregory (then Bishop of Rome) should haue had it, and therefore to vrge him to haue taken it vpon him (in the superscriptions of certaine Letters which he wrote vnto him) offered him the Title; but Gregory to declare his detestation thereof, not onely besought him to offer it him no more, but because he saw hee would not giue ouer vrging him, he thus flowted him for his folly: P Ecce (saith he) behold euen the Title of your Letter, yee haue written the proud poeie, meaning mee the Vniuersall Pope, notwithstanding I haue forbidden it, I beseech your Holinesse doe so no more: for whatsoeuer is giuen to any aboue reason, is taken from your selues. Also, when as he saw that such an Officer was like to be established in the Church, as should

should be made Prince of all Christian Priests, he counted that his rising to that dignitie, would be the deadly downfall of the olde and auncient order of Priesthood : and therefore said, *¶ Seeing the order of Priesthood is fallen within, it cannot now stand long without.* By which he plainly declareth, that it was contrary to the auncient order of Priesthood, that one should be vniuersall head of all Priests. Againe, to declare how dangerous a thing it would be, if one should be made supream head of the whole vniuersall Church, he said further thus : *¶ If we haue but one head, the fall of that head is the fall of the Whole Church : if any man presume to take upon him the name of Vniuersall Bishop, the whole Church falleth downe from her estate, when hee falleth which is called Vniuersall; but farre may that name of blasphemie be from all Christian mindes.*

¶ Gregor. lib. 4. Epist. 52. & 55

¶ Gregor. lib. 4. Epist. 32. Ad monachi.

6 So that hereby (Christian reader) we see the case to stand cleare, that notwithstanding Gregory, the great Bishop of Rome, allowed the order of Bishops in the vniuersall Church, yet did he acknowledge it vterly vnlawfull for himselfe; or any other Christian Bishop to take upon him the title of vniuersall Bishop, and to be supream head of the vniuersall Church : condemning it for vngodly, blasphemous, and Antichristian : and therefore dehortheth all true Christians to besarre from that minde. And here wee may further note, that forasmuch as himselfe would none of it, he condemneth that brag for a very fond fable, that the title and dignity of vniuersall Bishop, descended to the Bishops of Rome, by succession from S. Peter the Apostle. Also seeing he confesseth (as we heard before) that Peter himselfe was not called vniuersall Apostle, he doth acknowledge, it could not come from him. And thus much for the prouing that the *Papists* had no Church for the first 605. yeeres after Christ : For as no husband, no wife, so no vniuersall Pope, no vniuersall spouse of the *Popes*. And therefore the most auncient and Apostolike Church (next after Christ) was the same true Catholique Church, yea, the very selfe and same whereof we are now; which as now, so then, it had no other vniuersall head but Christ Iesus, onely

Gregorie condemneth that for a fable, that the title of vniuersall Bishop, descended to the Bishop of Rome from S. Peter.

The Antiquity of Popery disproved.

onely and alone: euen as *Gregory* also maketh it most manifest, in that when as he reproved *Iohn* of *Constantinople*, for seeking to be head of the vniuersall Church, asked him (as we heard right now) how he could answere that point at the dreadfull day of iudgement, to Christ the head of the vniuersall Church, as did *S. Augustine* before his dayes, as appeareth in his booke of the vnyty of the Church. cap. 2. cap. 3. cap. 16.

Decretall

7 Now it remaineth that we speake of the other yeere, to make out our number of 606. Know yee, that next after *Gregory*, succeeded *Sabinianus*, who continued but one yeere, & then next after him, entered Antichrist, euen *Boniface* the third, who with an impudent face, fell to contend openly with the Bishop of *Constantinople* for his Antichristian title and dignity, and by the meanes of *Phocas* (the murtherer and Emperour) obtained it, and got to be established to him and his successours, to be called supream head of Christes vniuersall Church, and father of all Christian Bishops, and *Rome* the mother of all Christian Churches. And for plaine prooffe hercof, the *Popes* owne *Decretall* saith thus of this *Boniface*: *This man by the meanes of Phocas the Emperour, obtained against the Patriarke of Constantinople, that the See of Peter should be the head of the Church.* As also *Platina* in these words, *Pope Boniface the third, obtained of the Emperour Phocas, that Rome should be called the head of all Churches, but with great contention and much adoe.* And heere was now the first singular vniuersall *Pope* established, and marriage making, betweene Antichrist and the Church, which was no doubt in Gods iustice brought to passe, for that she was now become most corrupt in doctrine, and lewd in life: as not onely *Gregory* witnesseth, but also other histories at large doe declare. But of the first beginning of their Church, wee shall haue occasion to speake more plainly in the next Chapter, in the meane time, we will satisfie the reader, what manner of supream government themselves affirme the Christian Church had, from the time of the Apostles to the rising of *Boniface*, which will also proue, that to his time, there was no singular vniuersall

[Decretall

e *Platina* of
Bonifacius.

uerfall Pope, allowed and established to be supream head of the vniuersall Church.

8 Their great Doctor *Maister Harding* saith, * *In great u Harding A. Cities where the highest Courts for iustice were kept, and where* politic chap. 4. d. 1. section 2. *the chiefe Pagan Priests of the Latines, named Primi Flamines, were resident before the coming of Christ, there after Christs coming, were Patriarkes or Primates placed: by whom the weightie matters of Bishops should be decided. Which if he will haue vs to belecue, then must we also belecue, that the first supream government that was ordained by the Apostles, ouer Bishops, and their vniuersall causes, was by certaine chiefe or head Bishops, and not by one; and then where was this singular supream gouernement of the Pope, ouer all Bishops to be found? But now to salue this fore cometh in their *Iohannes Boemos*, with these words, and saith, * *The holy Apostles did all consent, that Peter and all that followed him, in the seate at Rome, should for euer be called Papa; vniuersall Father of Fathers. A most horrible and blasphemous title, forbidden by our Sauour Christ, to be giuen to any mortall man, Math. 23. 9. Call no man your father vpon earth, for there is but one, euen your Father which is in heauen. Therefore seeing this title is proper to God alone, and forbidden by our Sauour to be giuen to any other, how can we belecue, that the Apostles of Christ durst consent to giue it to Peter: or, that Peter durst euer take it vpon him: and yet notwithstanding, hee addeth further and saith: And that he should at Rome be President ouer the vniuersall Church, as the Emperour there was ruler ouer the World. And to match the Consuls (which were twaine) they appoynted foure head fathers, in Greeke, named Patriarkes: one at Constantinople, another at Antioch, a third at Alexandria, and the fourth at Ierusalem. And hereby he would proue the Bishop of Rome, to be supream head ouer all: but if *Gregorie the Great*, had not condemned this for a fond fable, by confessing that Peter himselfe was not called vniuersall Apostle, and that no Bishop of Rome before his time, euer had that title or dignitie, yet hee himselfe hath. For whereas he affirmeth, the *Patriarkes* (at the first ordination thereof) to be foure in number (which indeed they**

Boemos in his booke of the beginning of Arts, Chap. 12. of the first rising of Christians.

The title of vniuersall Father, forbidden by Christ.

The Antiquity of Popery disproved.

* In their an-
swer to mee,
about Page 4.

Gregorie in my
3. Section.

M. Hammar in
his Eccl. hist.
Historie of the
first 600. yeares
after Christ.
Fol. 564. to
600.

The foure
Patriarkdomes.

were, before there was a list at *Constantinople*) and would haue *Constantinople* to be one of the foure, by the Apostles owne ordination; it is graunted by our English Catho-
liques * that till after the *Councell of Nice*, there was not so much as the name of *Constantinople* once heard of; which was about three hundred yeares after Christ, and about two hundred yeares after the decease of all the Apostles: there-
fore how *Constantinople* could be one of the first foure, by the Apostles owne ordination and deed, let the Reader iudge. As for the time before, when she was poore and rui-
nous *Byzantium*, shee could be none: for as wee heard by their *Doctor Harding* right now, that the *Patriarchall* Ci-
ties, were the great and chiefe Cities. But in this his soyst-
ing in *Constantinople* for one of the first foure *Patriarkes*, we see it eident, he did it onely to exalt the Bishop of *Rome* a
degree above the *Patriarkes*, which as we heard in the 3. Section, *Gregorie* condemned, in that he said: *If one Patri-
arke be called Vniuersall, hee derogateth from the other Patri-
arkes*. Also, *If this name may goe currant, honour is taken a-
way from all the Patriarkes*, of whom he confesseth himselfe
to be an equall and a fellow brother. Again, seeing hee
also confesseth that to his time, no Bishop of *Rome* was a-
boue a *Patriarke*, he proueth *Boemous* his testimonie false.
Also, *M. Meredith Hammar* Doctor of Diuinitie, albeit he
be of their minde, that the *Patriarkes* had their beginning
from the time of the Apostles, and would proue it by *Eu-
sebius*, *Epiphanius*, *Socrates*, *Euagrius*, and others, in this suc-
cessiue manner, setting downe the most ancients first and
not last, as *Boemous* doth,

<i>Ierusalem.</i>	<i>Antioch.</i>	<i>Rome.</i>	<i>Alexandria</i>
James the iust.	Peter.	Peter.	Marke.
<i>Simon Cleophas.</i>	<i>Enodius.</i>	<i>Linus.</i>	<i>Anianus.</i>
<i>Iustus a lew.</i>	<i>Ignatius.</i>	<i>Clement.</i>	<i>Abilius.</i>
<i>Tobias.</i>	<i>Heros.</i>	<i>Cletus.</i>	<i>Cerdo.</i>
<i>Beniamin.</i>	<i>Corneli.</i>	<i>Anacletus.</i>	<i>Primus.</i>

Iohn.

Ierusalem.	Antioch.	Rome.	Alexandria.
John.	Marcus.	Auerastes.	Iustus.
Matthias.	Cassianus.	Alexander.	Eumenius.
Philip.	Theophilus.	Sixtus.	Maricus.
Senecus.	Maximinius.	Thelephoras.	Celadian.
Iustus.	Seraphion.	Higenus.	Agrippas.
Lewis.	Asclepiades.	Pias.	Julianus.
Ephrem.	Philetus.	Anicetus.	Demetrus.
Joseph.	Zebinus.	Soter.	Heracles.
Judas.	Babilus.	Elutherius.	Alexander.
Marcus.	Fabius.	Vistor.	Dionisius.
Cassianus.	Demetrianus.	Zemerinus.	Maximinius.
Publius.	Paulus.	Calistus.	Theonas.
Julianus.	Domnus.	Urbanus.	Peter.
Caius.	Timous.	Pontianus.	Achillas.
Julianus.	Cyrillus.	Anterus.	Alexander.
Capito.	Dorotheus.	Fabianus.	Athanasius.
Maximus.	Tyrranus.	Lucius.	Gregory.
Antonius.	Vitalis.	Stemen.	Peter.
Valens.	Philologus.	Xistus.	Lucius.
Dolichus.	Eustatius.	Dionisius.	Timothie.
Narcissus.		Felix.	Theophilus.
Dios.	Eight yeares	Eutichianus.	Cyrillus.
Germanon.	it was void.	Caius.	Dioscorus.
Gor.		Marcillinus.	Protorius.
Narcissus and	Eulaisus.	Marcilins.	Timothie.
Alexander.	Euphronius.	Eusebius.	Basilinus.
Masabanes.	Placius.	Miltiades.	Peter.
Himineus.	Stemen.	Siluester.	Athanasius.
Zambadas.	Leontius.	Marcus.	
Hermion.	Eudoxius.	Julius.	
Matarinus.	Anianus.	Isberius.	
Maximus.	Meletus.	Damasus.	
Cyrillus.	Euzois.	Siricus.	
Heracles.	Dorotheus.	Anastatius.	
Herennius.	Paulinus.	Innocentius.	
Heracles.	Enagrus.	Zozimus.	
Hilarus.	Dorotheus.	Bonifacius.	

The Antiquity of Popery disproved.

Ierusalem.	Antioch.	Rome.	Alexandria.
Cyrillus.	Meletus.	Celestinus.	
Iohn.	Flavianus.	Xylus.	
Nepos.	Prophirus.	Leo.	
Praxillus.	Alexander.	Hilarius.	
Inuenalis.	Theodotus.	Simplicius.	
Polychronius.	Iohn.	Felix.	
Theodosius.	Domnus.	Beniface.	
Anastasius.	Maximus.	Iohn.	
Martirius.	Martirius.	Agapetus.	
Salustius.	Isidorus.	Siluerius.	
Helias.	Basilus.	Vigilius.	
Petrus.	Peter.	Pelagius.	
Marcari.	Stemen.	Iohn.	
Eustochius.	Martirius.	Benedict.	
Iohn.	Calaudis.	Pelagius.	
	Petrus.	Gregorie the	
	Cnaphrus.	Great.	
	Palladius.		
	Flavianus.		
	Seuerus.		
	Paulus.		
	Euphremius.		
	Domnus.		
	Maximus.		

Yet he proueth *Rome* to be but one of the foure Patri-
 archdomes, and but the third in antiquitie, and consequently
 the Bishop of *Rome* but one of foure equals, and therefore
 no singular supream vniuersall head ouer all. Wherefore
 how vainely do they stand vpon *Irenaeus* his numbering
 the Bishops of *Rome* to his time, and Saint *Augustine* to his
 time, to proue the succession of *Popes* from *Peters* time, see-
 ing neither of them gaue them the name of *Popes*, but Bi-
 shops and Priestes. Number the Priests from *Peters* seat
 (saith S. *Augustine*) * and see who succeeded one another in
 that rowe of Fathers. And elswhere he gaue them the name
 of Bishops, but neuer the name *Popes*; therefore to his
 time,

* Aug. in
 Psal. contra par-
 tem Donat.

time, which was about foure hundred yeares after Christ, those that *Ireneus*, and he, two hundred yeares after numbered, were not *Popes*, as the *Popes* of *Rome* are now, but such *Bishops* as we haue now. Also with small credit can they stand vpon the succession of vniuersall *Popes*, seeing their Prophetesse *Saint Bridgit* saith of *Boniface* the first vniuersall *Pope*, * *Hee did mount vp to sit in the Chaire of pride*: Which sheweth the *Popes Chaire*, not to bee the *Chaire of Peter*. Also their *Paracelsus* (in a Prophesie of his) said thus to the *Pope*, † *Behold thou hast lifted vp thy selfe on high, but it is not thy place; neither shalt thou abide a bone*: for thou art a yoke and a burthen too heauie to be borne, hence it is holy Father (*S. P.*) that thou fallest: Thou hast placed thy selfe aboue God, and hee shall returne vnto thee the reward thou hast sought. Again, in vaine doe the *Popes* themselves boast to be of that sort of *Bishops* which succeeded the *Apostle Saint Peter*, seeing their *Saint Elizabeth* saith thus vnto them in the person of *Christ*, ‡ *They swallow up the carnall and temporall things of my people, and doe not minister vnto them spirituall things, and euen they that doe walke vnder my name, doe not feare to persecute mee in my members. Behold and consider* (saith to her the Angel of her vision) *how the soueraigne high Priest, the Lord Iesus, in the dayes of his obedience walked in the midst of his Disciples, not in the height and haughtinesse of a Lord, but in the humilitie of a seruant, &c. Behold his blessed seede, the ministers of your spirituall vocation, the holy Apostles, and their successors, of whose societie yee doe glorie, &c. Consider, if their waies were like yours, doe not beleue that they were, for their waies were faire and streight, but yours are disordered, filthy, and foule. They did not walke in the haughtinesse of their hearts, nor in the tumultuousnesse of a proud traine, nor in conetousnesse of worldly wealth, nor in the costlinesse of clothing, &c. Neither was there running after Hawkes and Hounds, but in all sinceritie they traced the footsteps of the great Pastor, &c. Behold the head of the Church crieth, but his members are dead; for the Apostolicall Sea is beset with pride and auarice, and is filled with iniquities and wickednesse. They scandalize my sheepe, and make my people to erre.*

* *Bridgit* in her 27. chap. of her third Booke.

† *Paracelsus* in his 12. figured Prediction.

‡ *Elizabeth* against the Church of *Rome*, l. 9. cap. 14.

a Bridgit lib. a.
24. 142.

Again, their Saint *Bridgit* in the person of Christ, expostulating the matter with *Pope Gregoris* the eleuenth, saith thus vnto him, ² *Why dost thou hate me so much? and wherefore is thy boldnesse and presumption so great against me? for thy worldly Court marreth and spoyleth mine that is heauenly, and thou presumptuously robbest me of my Sheepe. Moreover, thou pluckest from me violently innumerable soules, and sendest to Hell fire almost all that come to thy Court, because thou dost not giue diligent heed to those things that belong to my Court. Therefore how can we beleue that these Popes are of the same ranke of Bishops which succeeded the Apostle Saint Peter, or what credit doth the Church of Rome gaine by the succession of her Popes?*

They are neuer able to proue that *Peter* was euer called by the *Pope* titles; or that *Peter* euer called the Church his Spouse.

9 Again, how can we beleue that the *Popes* are the successours of Saint *Peter*, seeing they are neuer able to proue, that *Peter*, or any of those Bishops which next succeeded him, was euer called by any of the *Popes* titles. For in what booke or Chapter of the Scriptures doe they find that *Peter* was euer called, *Our Lord God the Pope*. An vndoubted and true God on earth. Not a pure man, but a true God: as we proued in our first Chapter, and second Section, the *Pope* is called? Or, where find they that any one of all the Apostles, euer called *Peter*, *Lord of Lords*, and *King of Kings*: Or *Supream* head of the vniuersall Church: or that *Peter* euer called the Church his Spouse, as the *Pope* doth? If they cannot shew so much as any one place to proue it, what reason haue we to beleue it. Therefore, forasmuch as we finde vniuersall *Popes*, not to be the successours of S. *Peter*, but of *Boniface* the first vniuersall *Pope*, made and established in the yeare of Christ 607. And that they all hold, that without an vniuersall *Pope* to be head, there can be no Church, it is without all contradiction, that for the first sixe hundred and sixe yeares next after Christ, the *Papists* had no Church. For as no head, no body, no husband, no wife; so, no vniuersall *Popes*, no vniuersall spouse of the *Popes*. By which wee see that plainly condemned for a meere illusion of Antichrist, which is so common among them, namely, that the *Papish* Church was the most ancient

ancient mother of all Christian Churches. And as we see it not to bee true, so shall we further see also that neither was that first Church which Saint *Peter* planted in *Rome*, the most ancient, and mother Church. For as both *Ierome*,^b and *Eusebius* testifieth, ^c *Peter* came not to *Rome*,^b *Ierom. catalog. eccles. Scrip.* till the second yeere of *Cladius* the Emperour, which was *Euseb. eccles. his lib. 2. cap. 14. 16.* in the yeere of *Christ*, 44. and foureteeene yeares after hee was called to be an Apostle. During which time, hee and the other Apostles, had planted many Churches in the world, and yet was none of them the mother Church: For that onely must needs be the mother, which was first, in which *Christ* himselfe first planted and taught that Faith and Religion, which afterwards (by the meanes of his Apostles) should be made Catholique: which as *S. Matth.* *Matth. 26.* chap. 26. 55. and *Saint Luke*, chap. 21. 37. 38. sheweth, *Luke 21.* was *Ierusalem*, which Faith and Religion (as appeareth in *Matthew* 10.) *Matth. 10. 5. 6.* *Christ* commaunded not to reueale to the *Gentiles*, till they had spread it throughout the Regions of *Ierusalem*: therefore *Ierusalem*, and not *Rome*, was the first and most ancient Church.

10. Againe, when as afterwards, the Gospell was preached to the *Gentiles*, it was not first taught to the *Romans*, no not by *S. Peter* himselfe.) For as themselves confesse, *Peter* after he had preached well neere seuen yeares about the coasts of *Ierusalem*, went to *Antioch*, and taught there other 7. yeares, before hee came to *Rome*; therefore that verie first Church of *Rome*, could not be the most ancient Mother of the true Catholique Faith and Religion. If not the first, which was planted by *Peter*, then not the second, that was planted by *Boniface*, aboue five hundred yeares after.

11 And that it may yet more manifestly appeare, that shee was not the Mother, but one of the chiefe Daughters, not the head, but a chiefe member of the Mother Church, these words of *Tertullian* (which lived in the next age after the Apostles) will make it plaine: ^d Runne once (said he) and behold the Apostolike Churches, whereas the Apostles Chaires *Tertul. de praescriptione contra hereticos.* are yet still continued, and whereas the Authentick writings of the

the Apostles are pronounced, sounding out the voyces, and representing the faces of each one of them. The next Countrey to you is Achaia: There haue you the Church of Corinth. If ye be not farre from Macedonia, there haue you the Church of Philippi, and the Church of Thessalonica: If ye may goe ouer into Asia, there haue ye the Church of Ephesus. If ye border neere to Italie, there haue ye the Church of Rome. And further, to proue Rome but one of the chiefe members of the whole Church, he saith thus;

eTerni. Depre-
sionem. contra
Hierosol.

These so many and so great Churches, are all that same one first Church, planted by the Apostles, from whence issued all the rest. And so are they all first Churches, and all Apostolique in that they follow all one unitie. By which who seeth not, but that euen that same Church of Rome, which was first, was but one of the Daughters of Ierusalem, from which the Church Triumphant had her name deriued, and not from Rome, and yet indeed was shee but the figure of the vniuersall Mother Church: For as Saint Paul saith, Galathians 4. 26. *Ierusalem which is above, is the Mother of vs all*; therefore it is flat blasphemy, to say that Rome is the vniuersall Mother of all Christian Churches: and the rather, for that as her state standeth now, the Angell saith, *Reuelat. 17. Shee is the mother of whoredomes, and abominations of the earth.*

Galat. 4. 26.

The Church
triumphant, and
the church mil-
litant being but
one, can haue
therefore but
one head.

12 Againe, in that the Apostle saith, *Ierusalem which is above, is the mother of vs all*; it sheweth the Church Triumphant, and the Church militant, to make both but one Church: And therefore whereas the Papists would make these two parts of the Church, two seuerall Churches, that so they might set vpon the militant part another head besides Christ; what else doe they thereby, but make that part an adulteresse, and consequently the Whore of Babylon. For by Saint Pauls doctrine, *Romans 7.* shee that hath two Husbandes at one time, is an Whore. And doubtlesse, howeoeuer shee is rightly called Babylon, for resembling olde Babylon, in Tyranny, Idolatry, and other abominations; yet is shee called an Whore, chiefly for coupling her selfe to another Husband besides Christ.

Romans 7. 3.

Christ onely is
the Head.

13 In the time of the Apostles, it is cleare by Saint Paul, in diuers of his *Epistles*, that both the parts of the Church,

as well that beneath, as that above, and both together, had Christ only is none other head but Christ. For first *Ephesians* 1. cap. verses 20. 21. 22. he speaking of Christ, saith. God set him at his right hand in the beautealy places, farre above all principallitie and power, and might and domination, and every name that is named, not in this World onely, but also in that that is to come. And hath made all things subiect under his feete, and hath given him over all things to be the head of the Church, which is his body. And *Colossians* 1. 18. 19. He is the head of the body of the Church: *Colossians* 1. 18. 19. he is the beginning and the first begotten of the dead, that in all things hee might have the preeminence: For it pleased the Father that in him should all fulnesse dwell. Also to shew that the Church hath onely but this one head, hee writing to the Church of *Corinth*, 2 *Epistle* 11. 2. said thus vnto her: I have prepared you for one Husband, to present you as a pure Virgin to Christ. Which plainly declareth, that as the Church vnder the Law, had none other Husband, but God himselfe; Vnder the Law (For as the Prophet *Esay* said to the Church of the *Jewes*, cap. 45. 5. He that made thee, is thine Husband, whose name is the Lord of Hostes) so likewise vnder the Gospell, that the Church hath none other Husband but onely the Sonne of God.

14 And now also that it may as plainly appeare, that for 605. yeeres next after Christ, this doctrine of one headship, was onely approoved of euen by the Bishop of Rome himselfe, to wit, *Gregory the Great*; these his ownewords, written against the Bishop of *Constantinople*, which sought to be vniuersall head with Christ, will make it cleare. If (said he) Saint Paul would not haue the members of the Lords body to be subiect to any heads but to Christ, no, not to the Apostles themselves; what wilt thou answer to Christ the head of the vniuersall Church in the last day of iudgement, which goeth about to haue all his members subiect to thee by the title of vniuersall? Whom dost thou imitate in so peruerse a name, but Lucifer? So that here we see the case made cleare, that the *Romish* Church with two heads, (Christ and the Pope) as yet had not any being at all, neither the name of Pope approoved of, as wee shewed in the fifth Section, in that when as *Eulogius* Bishop of *Alexandria*, offered to *Gregory*, (in the superscription of his

The Antiquity of Popery disproved.

Letters) the title of vniuersall *Pope*, *Gregory* not onely flow-
ted him for his folly, but also besought his holinesse to of-
fer it him no more, for that as he said it was a title beyond
all reason to be giuen to any.

The first that
sought to bring
in the name
Pope.

15 The first that I find that went about to arrogate vni-
to himselfe the Title of *Pope*, was *Leo*, Bishop of *Rome*, as
may appaere, in that his *Legates* in the *Councell of Chalcedon*,
contended both for the title and authority, howbeit they
were withstood by the whole *Councell*, and decreed against,
as I shall proue in the 19. *Section* of the 8. Chapter.

16 Well then, all things being made cleare, that before
there was a Church planted at *Rome*, there was a Christian
Church, which had then none other vniuersall head but
Christ, and that seeing the Church which wee haue now,
doth acknowledge none other head; who can iustly denie
our Church to be a true member of the most ancient Apo-
stolique Church? Again, forasmuch as the matter is made
as apparant, that the Church planted afterwards by *Peter*
and *Paul*, (for by both of them was the *Romish* Church plan-
ted) to *Gregories* dayes (to wit, to the yeere of Christ 605.)
did not approue, nor tollerate any other vniuersall head;
who can denie the Church of *Rome* (during that time) to be
a fellow member with our Church, of the most ancient Ca-
tholique Church?

17 But now albeit we haue proued, that for want of an
vniuersall *Pope* to be head (so many hundred yeeres) there
could be no body, or Popish Church: yet forasmuch as we
see that there is now such a Church, and know also that it
hath beene of long continuance, it resteth that in the next
Chapter we shew, both when it first began, how far and wide
it did extend it selfe; and how ignorantly many haue dealt
in their writings, to giue that title of *Popish* Governours, to
the successours of Saint *Peter*, calling them *Popes*: and more
wickedly the Papists, in calling them vniuersall *Popes*, to the
horrible deluding of the multitude, in making them to be-
leeue that the Popish Church, and the Church which Saint
Peter planted in *Rome*, were both one and the same; which
if it be true, then was the founder thereof *Antichrist*; for so
saith

saith their Saint Bernard, the Pope is: And so saith their Ios-
cham the Abbot. And so saith their Anontine; and so saith
Gregory the Great. And so saith their Saint Vincent, and pro-
ueth Boniface the third, to be the head, as the other and di-
uers moe proueth his succelours to be his incorporate bo-
dy, as appeareth in our second Chapter; and as now in the
next Chapter, we shall more largely proue.



CHAP. VI.

*Tending to resolute all men, that the Popish Church, and
the succession of singular vniuersall Popes, had their
first beginning but in the yeere of Christ 607. and that
also from that time that they had a Church, wee had a
Church continually among them, till about 20. yeeres be-
fore Luthers time. And as before they had a Church,
which did extend it selfe farre and wide, so euen then
and at all times, in other parts of Christendome, (as in
Asia, Affrica, Macedonia, Misia, Valachia, Russia,
Muschouia, &c.) we had as great a Church as they, if
not greater. Which being proued, both their antiquity,
vniuersality, and succession of vniuersall Popes, will
proue but a fond fable, and a meere illusion of Anti-
christ.*

I HE Papills haue of long time borne the
World in hand, that we had no Church be-
fore Luthers time; howbeit, as we proued in
the former Chap. by sufficient testimonies,
that for the first 606. yeeres next after Christ, they had no
Church; so will we now (God willing in this Chapter) proue
that their Church had her first beginning, but in the yeere
of Christ 607. Note therefore (Christian Reader) what

a *Wessingensis*, in their Writer *Wessingensis* saith, his words be these; ^a At there-
 quist and suite of Pope Boniface; the Emperour Phocas appoin-
 ted the Sea of the Apostolike Church of Rome to be head of all
 Churches. Also their Writer *Sabellicus* saith. ^b Pope Boniface
 the third, at the first entrance into his office, was an earnest suitor
 unto the Emperour Phocas, that the Church of Rome, might be
 head of all Churches, which thing hardly and with great labour
 was granted to the Apostolique Sea of Rome. Now Christian
 Reader judge thou, how true it is like to be, that the Church
 of Rome, had preeminence from Saint Peters time, seeing it
 is granted unto her but now in the yeere of Christ 607. as
 also the Popes owne Decretall, and Platina doth witnessle, as
 we shewed in the former Chapter. Wherefore the Bishop
 of Rome, being now in this yeere first made and established
 vniuersall Father of all Christian Bishops, and Rome the mo-
 ther of all Christian Churches; it is cleare, that in this yeere
 of Christ their Church first began. For as before Christ
 was, there could be no Christian Church; so before there
 was an vniuersall Pope, there could be no Popish Church.
 But now an vniuersall Pope being made and established su-
 preame head of the Church, they may be bold to say they
 haue a Church, and we may be as bold to say, that from this
 yeere of Christ, and no further, they may demand of vs,
 where our Church was to Luthers time; and also to answere
 them, that so much of it as was comprehended within the
 Romish iurisdiction, was from thence, first vnder this head
 of Antichrist, Boniface: after him, vnder this his incorporate
 body of Popes.

b *Sabellicus* El-
 head. 3. 16.

The head of
 Antichrist, and
 the body of An-
 tichrist.

Popes Callen-
 der.

Bonifacio 1.	Vitalius 1.	John 3.	Stenen 2.
Dusidedit 1.	Deodatus 1.	John 4.	Hadrian 1.
Boniface 3.	Domnus 1.	Sisinius 1.	Leo 2.
Honorius 1.	Agatho 1.	Constantinus 1.	Stenen 3.
Semerinus 1.	Leo 1.	Gregory 1.	Paschalis 1.
John 1.	Benedict 1.	Gregory 2.	Eugenius 2.
Theodore 1.	John 2.	Zacharie 1.	Valentine 1.
Martin 1.	Cuno 1.	Stenen 1.	Gregory 3.
Eugenius 1.	Sergius 1.	Paul 1.	Sergius 2.

Leo 3.

Leo 3.	John 10.	Honorius 2.	Bonifacius 6.
Benedict 2.	Damasus 2.	Innocentius 1.	Benedict 8.
Nicolas 1.	Benedict 4.	Celestinus 1.	Clement 4.
Hadrian 2.	Boniface 5.	Lucius 1.	John 18.
John 5.	Benedict 5.	Eugenius 3.	Benedict 9.
Martinus 2.	John 11.	Anastatius 2.	Clement 5.
Hadrian 3.	John 12.	Hadrian 4.	Innocentius 5.
Steven 4.	John 13.	Alexander 2.	Urbanus 4.
Formosus 1.	Gregory 4.	Lucius 2.	Gregory 10.
Bonifacius 4.	Silvester 1.	Urbanus 2.	Urbanus 5.
Steven 5.	John 14.	Gregory 7.	Boniface 7.
Romane 1.	John 15.	Clement 2.	Innocentius 6.
Theodore 2.	Sergius 4.	Celestinus 2.	Gregory 11.
John 6.	Benedict 6.	Innocentius 2.	Alexander 4.
Benedict 3.	John 16.	Honorius 3.	John 19.
Leo 4.	Benedict 7.	Gregory 8.	Martin 5.
Christopher 1.	Gregory 5.	Celestinus 3.	Eugenius 4.
Sergius 3.	Clement 1.	Innocentius 3.	Nicholas 5.
Anastatius 1.	Damasus 1.	Alexander 3.	Calistus 2.
Lando 1.	Leo 8.	Urbanus 3.	Pius 1.
John 7.	Victor 1.	Clement 3.	Paul 2.
Leo 5.	Steven 8.	Gregory 9.	Xystus 1.
Steven 6.	Nicolas 2.	Innocentius 4.	Innocentius 7.
John 8.	Alexander 1.	Hadrian 5.	Alexander 3.
Leo 6.	Gregory 6.	John 17.	Pius 2.
Steven 7.	Victor 2.	Nicolas 3.	Julius 1.
Martinus 3.	Urbanus 1.	Martin 4.	Leo 9.
Agapitus 1.	Paschalis 2.	Honorius 4.	
John 9.	Gelasius 1.	Nicholas 4.	
Leo 7.	Gallistus 1.	Celestinus 4.	

2 These even from the very time of the decease of their predecessour and head, began to put in practise their Antichristian authority, received from him, for the subduing of all Churches that did resist them; amongst which the Church of *Ravenna* was one: which as the *Popes Decretals* testifieth, thought scorne to be brought in subiection to *Rome*: neuerthelesse the same *Decretals* declareth, that in
the

the end, *Pope Dominus* made her to yeeld. And this was about 64. yeeres after the first vniuersall *Pope*. Also the same *Decretall* declareth, that the Church of *Aquila* resisted, but yet about some 20. yeeres after the other, *Pope Sergius* got the victory, and forced her to yeeld. And thus did they continue vanquishing all Churches, in the West part, till neere *Luthers* time. But yet not so, but that maugre the heads of all the *Popes*, we had a Church continued in the *Romish* iurisdiction, till within some 20. yeeres before *Luthers* rising; though not alwaies a standing state, but a dispersed company, scattered here and there, by meanes of persecution: wherein that prophecie was fulfilled, *Reuel. 12.* which testifieth that in the time of Antichrists reigne, the Church of Christ (within his dominions) should be driuen into the wildernesse of this world, and great floods of persecution sent after her to ouerwhelme her; but as the Text saith, *The earth opened her mouth, and swallowed up the flood*: That is, she was preserued by meere temporall and earthly people, for amongst the spirituallie, both she and her seed were holden as heretiques, and that chiefly for these causes. First, for that when as they saw, that vniuersall dominion which the *Pope* had gotten ouer the Clergie; they affirmed him to be that Angell of the *Bottomlesse Pit*, prophecied of in the 11. verse of the 9. chap. of the *Reuelation*, that should attaine to be king of the Clergie, whose name in *Hebrew* is *Abaddon*, and in *Greeke* named *Appollyon*; which in English signifieth a destroyer. Secondly, for that when as they saw the *Pope* to bring into the Church (and establish for Principles of Religion) his *Heathenish* vniuersall verities, and those olde heresies, wherewith the false Apostles and other Heretiques had corrupted the puritie of the Gospell, and that he did offer them to the Church in the name of Christs Gospell; they affirmed him to be that whore of *Babylon*, foretold in the 4. verse of the 17. chap. of the *Reuelation*, that should offer to the world, *The abomination and filthinesse of her fornication, in a golden Cup*, to wit, in the name of Christ. Thirdly, for that when as they saw the *Pope* gotten aboue the Secular powers, and that Emperours and Kings did yeeld

Rom. lat. 12.
14. 15. 16.

The Pope re-
uealed himselfe
to be Anti-
christ.

yeeld him such subiection, as to fall downe before his foot-
 stoole; to kisse his feete, to carrie him vpon their shoulders,
 to leade his horse, to hold his stirhop whiles hee gets on
 horse-backe, yea, euen to become his *Vassalles*, they affir-
 med him to be the same great Antichrist, mentioned in the
 13. verse of the same chap. vnto whom the Text declareth,
The Kings of the earth should giue their power and authoritie.
 Fourthly, for that when as they saw the Pope to be come to
 that great height of pride (as we plainly did demonstrate
 in our first Chapter) namely, to take vpon him the title of
 God, and to suffer him selfe to be called our Lord God the
 Pope: An vndoubted and true God on earth; And to suffer
 men to prostrate themselues before him, and to crie vnto
 him: *O thou our Saniour, which takest away the sinnes of the*
world, haue mercy vpon vs. And to exalt his power ouer the
 Angels in heauen, diuels in hell, and ouer the dead; and his
 decrees aboute the decrees of God, and to haue power to
 fetch out of hell, as many soules as he will, and place them
 in heauen: they affirmed him to be same *Man of sinne, and*
sonne of perdition, foretold by S. Paul, *2 Thes. 2. That should*
sit as God, in the Temple of God, shewing himselfe to be God, and
exalting himselfe above all that is called God, or that is worship-
ed. Lastly, for that when as they saw, that with tooth and
 naile, he laboured to frame and fashion all things to the si-
 militude of the first beast, (*The Heathen Empire*) they affir-
 med him to be that second beast mentioned in the 11. and
 12. verses, of the 13. cap. of the *Reuel* which should arise in
 the *Romane* kingdome; after the *Romane* Emperours, of
 whom S. John saith thus, *And I beheld another beast, com-*
ming vpon out of the earth, which had two hornes like the Lambe,
but he spake like the Dragon: and he did all that the first beast
could doe before him, and hee caused the earth, and them that
dwell therein, to worship the first beast. That is, by bringing
 them to honour, reuerence, and obserue all the former
Heathenish and *Idolatrous* ordinances, set vp againe by him:
 Whereunto because that part of our Church (among them)
 would not yeeld, it grew into contempt with them, and
 was most grieuously persecuted, and the faithfull Christians
 driuen

*c. Pignus He-
raru. 3. cap. 3.
fol. 203.*

A. Bus & Ho. Bus.

Ioh. 5. 39.

Reuelat. 9. 5.

driven from place to place, and from countrey to countrey, being of the most part (among them) taken and holden for notorious heretiques, such as they hold vs to be at this day. And because they grounded all their assertions, vpon those and such like places of Scriptures, whereby the *Popes* calling began to be called into question, the Scriptures were forbidden to be written any longer in a knowne tongue, and for that cause also it was, that they so blasphemously deprauid the Scriptures, calling them *a nose of waxe, an inkie letter, a dead letter, and a blacke Gospel*: and that they are none otherwise to be vnderstood, then the *Pope* and his Church will interpret them: and that they must follow the Church, and not the Church them: and that the authority of the *Pope* and Church of *Rome*, is aboue them. Hence it was also that Lay men were forbidden to reade the Scriptures, perswading them that they did but leade men into errour, and that ignorance is the mother of deuotion, howbeit all this did nothing preuaile: for the faithfull in euery Coast and Countrey among them did the more diligently follow Chrills commandment, (*Iohn 5.*) *Search the Scriptures*: and that even in the greatest heate of persecution, which was during those fiery five moneths, mentioned in the 5. verse of the 9. chap. of the *Reuelation*, which some of the learned doe interpret to be those last 500. yeeres before *Luthers* time, in which Antichrist was growne vpto his full height and power: and euen then did God stirre vpa great company of corragious Champions to withstand the *Pope*, and openly, and boldly, to write, speake, and preach against him and his proceedings, till well towards the rising of *Luther*, a great part of which we will now produce, as they thus follow in particular.

3 About the yeare of our Lord 1158. (which was almost foure hundred yeares before *Luthers* daies) *Gerhardus*, and *Dulcinius Nauarense*, did earnestly preach against the Church of *Rome*; and taught, that the *Pope* is Antichrist; that the *Clergie* and *Prelates* of *Rome* were reiected, and were become the very whore of *Babylon*, prefigured in the booke of the *Reuelation*. These (as the histories

histories doe testifie) came into *England*, and brought certaine others with them, who were by the King and the Prelates, burned in the foreheads, and sent out of the Realme, and afterwards were put to death by the Pope. In the year 1160. *Waldus*, one of the chiefe Magistrates of the Citie of *Lyons* in *France*, was terrified at the sight of one that fell downe dead suddenly: he shewed great fruits of repentance, both by exercising the workes of mercie, in relieuing the poore, and also by instructing himselfe and his family in the word of God; and in exhorting all that resorted vnto him to the same, and by translating certaine places of Scriptures into the French tongue, which he declared vnto many: He, and a great number that receiued instructions by him, maintained the same doctrine, drawne out of the holy Scriptures, which we doe now; condemning the *Mass* to be wicked, the Pope to bee Antichrist, and *Rome* to be *Babylon*, &c. They were threatned, and by violence of persecution scattered into many places, and some of them remained long in *Bohemia*. In the year 1212. the Pope caused an hundred persons in the Countrey of *Alsacia* (whereof diuers of them were Noble men) to be burned in one day, for maintaining doctrine against the *Romish* Church. About the year of Christ 1230. almost all the Church of the *Gracians* renounced the Church of *Rome*, because of their execrable Simony, and such like abominable wickednesse. In the time of the Emperour *Frederike* the second, about the year 1240. there was in the Countrey of *Swenia* many Preachers, which preached freely against the Pope and his Prelates; affirming that they were Heretiques, Simonackes, and such like. About the year 1250. rose vp *Arnoldus de nova villa*, a Spaniard, a man famously learned, and a great Writer; hee impugned the errors of the *Papish* Church, and taught, that the Pope led the people to hell. About the same time, *Guilielmus de sancto Amore*, a maister of *Paris*, and chiefe ruler of that *Vniuersitie*, applied all the testimonies of Scripture (which are touching Antichrist) against the *Papish* Clergie. About the year 1290. *Lawrence*, an Englishman,

The two witnesses as they follow, are sayd to be two, because they bear witness to the two Testaments.

An hundred burned in one day.

The *Gracians* renounced the Church of *Rome*.

Arnoldus.

Guilielmus.

Lawrence.

and a maister of *Paris*, mightily proued the *Pope* to be Antichrist, and the Synagogue of *Rome* to be *Babylon*: the *Pope* after his death, caused his bones to bee taken vp and burned. At the same time *Robert Gallus*, a man of noble parentage, impugned the *Pope* of *Rome*, and his Clergie, calling the *Pope* an idol. Also about the same time, *Robert Grollid*, Bishop of *Lincolne*, a man famously learned in three tongues, wrote diuers Inuectiues against the *Pope*, prouing him to be an heretike: after his death, the *Pope* would haue had his bones digged vp, but was terrified by a Vision. About the yeare 1350. the Lord raised vp diuers learned men, which openly and boldly impugned the *Pope* and the Church of *Rome*. *Gregory Arminensis*, who layed open the abuses of the *Romish* Synagogue, and confuted the *Papish* doctrine of free-will. In *Germany* a Preacher taught likewise. *Franciscus Petrarcha*, at the same time, called *Rome*, *The whoore of Babylon*, the *Sanctuary of heresie*, and *Schoole of erreur*. And a little before that, *Iohannes derape Scissa*, was cast into prison, for rebuking the *Papish* Prelates for their detestable enormities, and for that hee called the Church of *Rome*, *The Whoore of Babylon*, the *Pope* the *Minister of Antichrist*, and the *Cardinals* false Prophets. And being in prison hee wrote a booke, prophesying of the afflictions which hanged over the heads of the *Romish* Clergie. Also there was maister *Conradus Hager*, who taught more then twenty yeares against the *Mass*: hee was afterwards shut vp in prison. Also one *Gerardus Ridder*, wrote a booke against the *Monkes* and *Friers*, which he entituled, *Lachrima ecclesie*. About the sametime *Michael Cestinas*, and *Petrus de Corbana*, and *Iohannes de Poliano*, were condemned by the *Pope* and his adherents. The said *Michael* wrote a booke against the pride, tyrannie, and primacie of the *Pope*, accusing him to be Antichrist, and the Church of *Rome*, *Babylon*, *That whoore drunke with the blood of the Saints*. He left behind him many followers, of whom a great part were slaine by the *Pope*, and some of them were burned. About the same time, two *Friers* were put to death in *Aniun*, for matters which they had against the *Pope*: one of

of them was called *Iohannes Rochetallada*, who did preach that the Church of *Rome* is *Babylon*, the *Pope* and *Cardinals* *Antichrist*. About the year 1360. was set forth a writing against the *Pope* and his *Clergie*; called the *Complaint of the plow man*. About the same time, *Armachanus* an Archbishop in *Ireland* was raised vp against *Antichrist*; he was a man of great learning and godlinesse; his troubles were many, and his deliuerances great by Gods prouidence. In the year of Christ 1364. *Nicolas Orme* preached a Sermon before the *Pope* and his *Cardinals*, in which he rebuked the *Papish Prelates*, and affirmed their destruction not to be farre off. About the year 1370. lived *Mathew Parisensis*, a *Bohemian*, who wrote a large booke of *Antichrist*, and noteth the *Pope* to be the same. About the year 1384. *Nilus* Bishop of *Thessalonica*, wrote also a large booke against the *Romaine Church*. About the year 1390. many were put to death for the Gospell, refusing the doctrine and worship of the Church of *Rome*: as at *Bringa* there were burned fixe and thirty Citizens of *Maguntia*. In the prouince of *Narbone*, there was to the number of an hundred and fortie, which chose rather to suffer all torments, than to receiue the *Romish* religion, and so to deny the truth of the most glorious Gospell. And a good while before this time, there was foure and twentie put to death at *Paris*; there were foure hundred noted to be heretikes, foure score beheaded; *Prince Armericus* was hanged, and the Lady of the Castle was stoned to death. In the daies of King *Edward* the third, about the year 1371. beganne *John Wickliffe* of *Oxenford*, openly to deale against the *Pope*, and *Papish doctrine*. The times were then very grieuous, the *Papish* kingdome of *Antichrist* being risen vp vnto a very great strength and crueltie. King *Edward* himselfe being very well learned, & a valiant Prince, greatly withstood *Poperie*; hee much fauoured and defended *Wickliffe*, and so did diuers *Noble-men*, insomuch that *M. Wickliffe* and others preached against the Church of *Rome*, the *Pope* and his *Prelates* doing what they could, were not able to hurt him. After the death of King *Edward*,

The Plowmans
complint.
Armachanus.

Nicolas Orme.

Math. Parisensis.

Nilus.

Many put to
death for refus-
ing the Ro-
mish religion.

Wickliffe.

The Lord
Cobham.

John Hulse.

Hierome of
Prage.

John Zisca.

Weslaus Groni-
gensis.

S. Anthonis.

ward, he was greatly supported by the *Londoners*, and so escaped the hands of his aduersaries, still proclaiming the holy and heauenly doctrine of the Gospel, against the *Romish* Antichrist. It pleased God by his preaching, and by his bookes, to giue light to many in the Land: sundry were put to death, of whom the Lord *Cobham* was one; and diuers fled out of the Land, because they would not deny the truth which they had learned of him. That *Papish* Councell of *Constance*, fortie one yeares after his death, condemned his doctrine, and caused his bones to be digged vp and burned. And as *Wickliffes* doctrine tooke place heere in *England*, and spread farre, so were some of his Workes carried into *Bohemia*, where they did more preuaile: for about the yeare 1410. rose *John Hulse*, who taught in *Bohemia*, with diuers others, the holy Gospell of Iesus Christ, which a multitude zealously imbraced, and thereupon renounced the Church of *Rome*. He was cited to appeare before the *Pope*, which he auoyded; and about the yeare 1414. hee was charged againe to appeare, then he was excommunicated, and much molestation followed, but he continued a faithfull witnesse of Christ, and openly impugned the *Romish* Church and *Synagoge*, vntill the Councell of *Constance*, where he was condemned as an heretike, and burned. In the same Councell, *Hierome of Prage*, a worthy seruant of Christ, for resisting the *Romish* Harlots, was condemned and burned. These men were put to death, but Antichrist and all his power could not roote out the Gospel in *Bohemia*. God raised them vp a valiant Captaine *John Zisca*, and they put to flight great armies of the *Papists* that came against them. About this time, there followed great persecutions in *England*, and many were put to death, whom they called *Lollards*. God also raised vp one *Weslaus Gronigenis*, he was so worthy a man, that hee was called *Lux mundi*, the light of the world: He disputed mightily & boldly against *Popery*, and proued their doctrine false and wicked, and that the *Popes* Keyes doe not open, but shut heauen Gates. This man ended his daies in the yeere of Christ 1490. In the yeare 1500. *Hieronymus Sauonarola* a

Monke

Monke in Italie, with two other Friars, Dominicke and Silvester, were condemned to death at Florence: they taught and maintained against the Popish doctrine, the things which we doe now.

4 And thus having slaine and put to death all within the *Romish* iurisdiction, that did any way gaine say them, they haue now gotten all in quiet possession, leauing none that would not be conformable to Antichrists lore. And this is it which Saint *Augustine* did find by the Scriptures, the great Antichrist should bring to passe, as may plainly appeare by these his words: *For that wee beleue that Antichrist shall come vnto such an height of vaine-glory, it shall be lawfull for him to doe such things, both towards all men, and also towards the Saints of God, that many weakemen shall thinke, God hath forsaken the care of the world.* And also wee see that prophesie heere fully verified in the 13. chapter of the *Reuelation*, which saith thus of the *Romish* spirituall gouernour: *He caused that as many as would not worship the Image of the beast, should be killed.* That is, all that would not be conformable to al the old *Heathenish* ordinances, set vp againe by the *Pope*, and preach and professe the same, should be killed. So that herein also is fulfilled that prophesie in the eleauenth chapter of the same booke, concerning the killing the two witnesses, whom the tenth verse of the same chapter declareth, should vex Antichrists whole kingdom: for which cause hee should slay them. But where- as *Bellarmino* would haue them to be onely two persons, and that they should containe themselues, within that one nation of the *Iewes*; the Text is plaine to the contrary, in that it saith; *And they of the people, and kinreds, and tongues, and Gentiles, shall see their corpses three dayes and a halfe, and shall not suffer their carkeises to be put in graues: and they that dwell on the earth shall reioyce ouer them, and be glad, and send gifts one to another: for these two Prophets vexed them that dwell on the earth.* Now in that the text declareth that the two witnesses were slaine among the *Gentiles*, in diuers nations of the earth: and that those nations euery where, saw their dead corpses lie among them, which they counted

The two witnesses are both slaine.

The 9. and 10. verses sheweth, that by the 2. Witnesses are meant all the Preachers that should vex Antichrists whole kingdom; which in the sixt verse of the 14. chap. are included in the person of one Angell with all other throughout Christendome.

ted not worthe to be buried in Christian mees moulde (as they call it) it is cleare, they were not two persons, but all those Preachers which euery where bare witness to the truth of the two *Testaments*, whereby they vexed Antichrist; and the Antichristians, wheresoeuer they did inhabit vpon the face of the whole earth.

5 But now in that it is said, *They lay dead three dayes and an halfe*: and in the words following: *After three dayes and an halfe the spirit of life comming from God, shall enter into them, and they shall stand vpon their feet*: This is to be vnderstood of the time, from the killing the last of the witnesses, to the rising againe of the first of them, and not of the 1260. dayes, the whole time of Antichrists reigne, mentioned in the third verse of the 11. chapter of the *Revelation*, as some doe vnderstand it: for it is very absurd to say, that the witnesses should lie dead, during the whole time of their prophecyng, and yet prophetic too. Now for that we finde that the next that rose after their death, to oppose themselues against Antichrist, and to set vp the Gospell againe in his kingdome, was that man of God *Luther*: therefore in him did the two witnesses first begin to rise againe: for it is cleare, it is not meant, that the same should rise againe in their owne persons, but that euen as *Elias* was reuiued in *Saint Iohn Baptist* (not in the same person, but as *Saint Luke* saith, chap. 1. 17.) in the same spirit and power: so should they after a little moment, rise in power and spirit, in the persons of others. And this first rising, was about the yeare of Christ, 1520. So that counting from those three last, which were put to death in the yeere of Christ, 1500. we had no appearing Church left in the *Romish* iurisdiction, for the space of twenty yeares before the rising of *Luther*: which time is called but three dayes and an halfe, in respect of the three Angels yeares and an halfe (the time of Antichrists reigne) wherefore seeing they had their Church alone, without our Church, but twenty yeares before *Luther*: how wickedly doe they delude the multitude, in making them to beleue, they had the *Romish* Church, and all other Christian Churches

Luke 1. 17.

Wee had a Church among the Papists till about twentie yeares before *Luther*.

ches (vniuersally) from Saint Peters time; and that wee had no Church till *Luthers* time: whereas we see it proued most apparently, that for the first 606. yeares, next after Christ, our Church was, and theits had no being at all: and that the very first beginning of their Church, was the entrance vpon our Church in the *Romish* iurisdiction, of which wee see a part continued in view till about twenty yeares before *Luther*, which if wee had not had, yet will wee now proue, that continually from the Apostles time, to *Luthers* time, we had else-where as great a Church as they, if not greater.

6 Vnderstand therefore (Christian reader) that albeit the whole Christian Church was one; yet afterwards it was diuided into two parts, to wit, *East* and *West*, so till the *Councell of Florence* (which was about fourteene hundred yeeres after Christ) they possessed but the *West* part. And notwithstanding *Michael Paleologus* Emperour of the *East*, in hope of some aide of the *Pope*, and the Princes of the *West* against the *Turke*, did his good will to haue brought the *East* part in subiection to the *Popes* of *Rome*, yet as their *Paulus* saith,^d his people so detested him for it, that after his death, they would not admit him common Christian buriall. Againe, it is certaine, that the *Greekes* counted the *Romanes* a most polluted and an infectious people: for in their late *Councell of Lateran*, it is said,^e *The Greekes began so much to abhorre the Romanes, that if it had happened the Lattine Priests to haue ministred vpon their Alters, they would not offer any oblation vpon them before they had washed the same.* Againe, albeit the *Legates* of the *East*, in the *Councell of Florence*, was perswaded to yeeld to be subiect to the *Pope*, yet doubting it would not be well taken at their returne home, they halte recanted and said^f *We haue no leaue nor commission to speake these words.* And notwithstanding at their returne home they laboured so with the *Greekes*, that they consented to yeeld, yet this continued not, for as their *Platina* saith,^g *Not long after, they fell to their olde bent againe.* But had it continued to this day without reuolting, yet had it come too too late to haue maintained the antiquitie of the *Popes*

The Councell of Florence.

^d Paul Aemil. in Philippo 4.

^e In Concil. Lateranen. Cap. 4.

^f The Councell of Florence.

^g Platina in Egenio.

vniuer-

h *Illyricus*
Tellinus
Veritatis pages.

vniversallitie: yea too late by at the least 1300. yeeres. And therefore it was that *Illyricus*, which dwelt vpon the borders of *Grecia*, wrote thus, ^h *The Churches of Grecia. and the Churches of Asia, Macedonia, Misia, Valachia, Ruffia, Muschonia, and Affrica, ioyned thereunto, that is to say, (saith he) in a manner all the whole world, or at the least the greatest part thereof, neuer granted the Pope his supremacie.*

i *Harding A-*
polog. chap. 23.
diuision 2.

7 So that (Christian reader) thou seest, that howsoeuer the Emperour *Phocas* did giue that prerogatiue to the Bishop of *Rome*, to be vniersall head of all Christian Bishops, and *Rome* to be chiefe of all Christian Churches; it doth not therefore follow, that all Christian Churches were content therewith, or did yeeld thereunto; or that *Rome* euer attained thereunto: onely she obtained to be vniersall superiour ouer the *West* Churches, as is plainly confessed by their Doct^r *M. Harding*, in his Booke of Confutation of the *Apologie*, ⁱ where he saith; *Rome is the Mother of all the West Churches*: If but of the *West*, then not vniersally of all, both *East* and *West*: therefore by *M. Hardings* owne confession, here falleth to the ground the *Popes* vniversallitie. And therefore, as we saw proued in the former Chapter, that for the first sixe hundred and six yeeres, their Church had not any being at all; so here we see proued as plainly, that after they had a Church, they had it but by measure, and not vniersally as they fondly fable. Wherefore (christian Reader) whensoever they shall hereafter demandaund of thee, where our Church was before *Luthers* time, answer them thus. It was by *Gregory* the Greats confession sixe hundred and fife yeeres before there was an vniersall *Pope*, to make a *Papish* Church: hauing then none other, but onely the same vniersall head, that now the true Christian Catholique and vniersall Church hath, of which we are now apart: and that afterwards, when an vniersall *Pope* was ordained, and made supreme head of the Church, and had gotten dominion ouer the *West* part thereof, yet euen there was our Church in reasonable quietnesse, till about foure hundred yeeres, when as *Pope Hildebrand* began to be a fire-brand. For indeed about that time,

time, Antichrist began to lay himself open to the world, by his tyrannie which he began then to exercise against those that did withstand him: and afterwards when as hee was growing vp to the full measure of iniquitie, and that our Church (among them) could no longer beare his detestable enormities, then during the next five hundred yeares following (through their gricuous persecutions) it was driven into holes and corners; and as many as they found, they destroyed, and the rest would haue destroyed, had they not fled into those other parts of our Church before mentioned, where they were preserved by Gods providence, from the sonne of perditions tyrannie, according to the prophesie in the fourteenth verse of the twelfth Chapter of the *Reuelation*, which saith: *But to the woman, (to wit, the true Church) were given two wings of the great Eagle, that shee might flie into the wilderness, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the Serpent.* And bid them now bragge of the vilibilitie of their Church, and of the standing state it alwaies had, since it was a Church (because thou canst not deny it them) but withall, giue them to vnderstand, that euen thereby, is our Church proued that true Church, which the Angel in that chapter foretold should be driven from home, and dispierced abroad: and theirs to be the tyrannicall and persecuting Church, which should drive it out of her Countrie. And thus much for the proving when their Church first began, and how farre it did extend it selfe, as also the first beginning of vniuersall *Popes*, to bee sixe hundred and sixe yeares after Christ; whereby both their antiquitie and vniuersalitie is utterly ouerthrowne. Now to the conclusion of all.

8 Forasmuch as we (which now are distinguished from them by the title of *Protestants*) confesse, that in this their *Romish* iurisdiction we had no Church left at the rising of *Luther*; they demand of vs, from whence our Bishops had their callings, and how our Ministers which they haue ordained euer since, can haue lawfull callings, seeing there was then no Protestant Bishops to ordaine them: neither that by the Apostles, euer any Christians had that title

The Church of Rome is proued to be a persecuter of the true Church.

giuen them We answer : For the title *Protestant*, wee stand not vpon ; for wee graunt that in the time of the Apostles there was not any Christians called by that name, no more then there was any called by that name *Catholique*. The onely title proper to the professours of Christ, was giuen by the Apostles, in the Citie of *Antioch*, which was, to be called Christians (as appeareth in the 11. of the *Acts* of the Apostles,) but afterwards, when as counterfeit professours of Christ, as the *Arians*, *Maccedonians*, *Euenomians*, were growne to be Sectaries, and Heretiques, and each of them to challenge vnto themselves the title of the true Church : There was another sort in *Rome*, called *Homousians*, which were indeede of the true Church : these to distinguish themselves from those counterfeit Christians, intituled themselves, Christian *Catholiques*. Whereupon, as *Socrates* testifieth, * that worthy Prince *Theodosius* hearing thereof, caused these foure sorts of Christians to be brought before him, and euery Sect to bring their seuerall opinions in writing ; which when hee (and his Bishops there assembled) had thoroughly perused and examined, he tore in pieces the Papers of the three Heretiques, and approoued onely of the *Homousians*, finding it onely to agree with the Doctrine of the Scriptures. And thereupon made this Decree : *All people subiect to our Empire, we will haue to continue in that Religion which Saint Peter the Apostle deliuered to the Romans, as the faith kept from his time to this day doth declare, and the which it is euident, Bishop Damassius, and Peter Bishop of Alexandria, a man of Apostolique sanctitie doe professe : to wit, that according to the Apostolique and Euangelique Doctrine, wee beleeue one God-head of the Father, Sonne, and Holy Ghost, of like maiestie in sacred Trinitie. The obseruers of this Law, we commaund to be taken for Christian Catholiques ; the rest, as mad and frautike, we adiudge to beare the reproach of Heretiques : which must looke to feele first the vengeance of God, and next such penalties as the motion of our hearts directed from above shall appoint.* And this was about two hundred yeares before the *Papists* had a Church, therefore this act being done onely in our Church, it is without all contradiction, we onely must needs be

* *Socrates lib. 5. liques.*
cap. 10.

How and when
the name *Catholique* was
giuen to
Christians.

be of that sort of Christians, vnto whom the title *Catholique* was then giuen; and consequently, of the true and most auncient *Catholique* and *Apostolique* Church. So likewise afterwards, when as the *West* part of the Church, did vnder the title of Christian *Catholiques*, professe *Christ* after an Antichristian manner; then certaine true Christians, withstanding them, protested a contrary manner of Christian profession, agreeable to the auncient *Catholique* Faith and Religion; and by their protesting, did distinguish themselves from that counterfeit companie, which they then saw (as we now haue declared at large in our former Chapters) were cleane swarued from the true Faith and Religion: And from thence, we following their true Faith and religion, retain the same title, to distinguish our selues from our most counterfeit Christian *Catholiques*. But would God both these new titles were laid away, and that both sorts might be called by their owne proper titles, to wit, *Christians* and *Antichristians*: for so the Church of *Christ* should the better be knowne from the Church of *Antichrist*.

9 Now for the lawfulnessse of our Bishops callings, wee say, that when the time drew neere, that the Gospel which Antichrist had suppressed in the *Romish* iurisdiction, should be set vp againe (according to that old *Romish* prophesie, intituled, *Stimulus diuine contemplationis*, written I know not how many hundred yeares agoe, bearing that after the yearē of Christs Incarnation, 1534. *Good Law, good Reli-* In an olde Book.
gion, good peace, together with Faith, Truth, and sound Doctrine, should returne againe into the World in their proper shape, and true likeness) then about that time, when by the meanes of that man of God, *Luther*, some Bishops were conuerted to true Christianitie againe, and that others had time to conuerse with them, concerning the present necessitie of electing and ordaining Christian Ministers: then they entered by the olde ordinances of those Christian Bishops which were before *Poperie* was, and so ordained ministers by the rules and authoritie of the first *Apostolicke* order, which had alwaies continued in those other parts of

Protestants both in Rome and elsewhere.

our Churches, which (as wee shewed) were neuer members of the *Papists* Church: For otherwise, had they not bin first conuerted, they and all the Ministers which they haue ordained, should haue been the seruants of Antichrist, euen as those were before, and at this day are, which haue their calling from Antichrist the *Pope*. For so their *S. Bernard*, speaking of Bishops and Ministers (which haue their calling from and by the *Popes* ordination) saith, ^l *They serue Antichrist*. Also their *Albertus Magnus* saith, ^m *They bee the Ministers of Antichrist, and the underminers of the flocke of Christ*. And therefore whether it be likely that our Ministers (which be ordained by Bishops of an ordinarie calling from the Apostles of Christ) haue lawfull callings; or such as haue their calling from Antichrist the *Pope*, let the Christian Reader iudge. And the more to inlighten his iudgement, and better discerning the truth hereof, let him consider these fruits and effects of their calling. Their Saint *Bridget* bringeth in Christ thus complayning of the *Romish* Clergie, ⁿ *They saine themselves to be moine, and in the meane time they worke wickedly against mee*. Their Saint *Elizabeth* bringeth in Christ thus reporting of them, ^o *They that walk under my name, doe not feare to persecute mee in my members*. Their Prophetesse *Matilde* saith, ^p *They are saine from Christ, and become rauening Wolves, deuouring and cutting the throats of Christs Sheepe*.

10 And that the vnpartial Reader may yet be the more fully resolu'd, that these Priests which haue their callings from the *Pope*, are not the Priests of Christ, their Saint *Bridget* bringeth in Christ thus disclaimeing them vterly, saying, ^q *Behold such Priests are not my Priests, but very traytours; for they both sell mee, and betray mee like Iudas*. Wherefore notwithstanding they carrie the name of the Priests of Christ, as *Iudas* carried the name of an Apostle of Christ; yet the Reader may plainly see, they are but counterfaits, and as verie traytours to Christ, as *Iudas* himselfe was. And thus much for the answering these obiections; namely, that their Church was the most ancient and Apostolique Church: That the succession of *Popes* descended from

Saint

^l Bernard *supra*
cast. Seim. 33.

^m Albertus
Iohs 10.

ⁿ Bridget lib. 1.
cap. 56.

^o Elizabeth
against the
corruptions of
Rome lib. 3.
cap. 14.

^p Matilde
in a prophesie
of hers.

^q Bridget
lib. 1. 47.

Saint Peter: That wee had no Church till *Luthers* time: That our *Protestant* Bishops and Ministers, haue no lawfull callings. Now it resteth in the next Chapter, to trie whether the *Popes* owne calling be proued a lawfull calling, by generall consent of Councells and Fathers, as they avow, or whether it be not a meere illusion of Antichrist so to say.

CHAP. VII.

Tending to resoluē all men, that the Papists great boasting of their generall consent from Saint Peters time, is but a very Antichristian illusion: that their antiquity of the Popes vniuersall Supremacie, is but a fallacie: that the succession of vniuersall Popes descended from Saint Peter, is without veritie: and all of them together flat forgeries: enen as wee haue already proued their other Principles to be, and as in this Chapter (God willing) we shall proue them all to be.



First, N. D. in his *Wardword*, the Answer to *Sir Frances Hastings Watchword*, page 102. (where of *Bellarmino* is supposed to be the originall Author) to enduce vs to beleue that from Saint Peters time, the Popes vniuersall Supremacie was approved of by all Councells and Fathers, saith: *All the Christian world hath euer made this most certaine and infallible deduction, that Christ gaue not to Saint Peter these imminent prerogatiues of authoritie, and superioritie for himselfe alone, but for his posterity, and successors also that should ensue him in his seate and charge ouer the Church of Christ to the worlds end: For this cause haue they reuerenced and respected so much the Bishops of Rome, as by all generall Councells and Fathers, and Ecclesiasticall Histories appeare.*

Bellarmino's
affertion.

THE ANSWERE.

2 First, as touching the ground of his Argument, namely, *Peters* Supremacie, we shall proue at large in our

Principles of Popery are meeve forgery.

next Chapter, that it was but the same that the other Apostles had, and therefore from him the *Pope* cannot claime any such prerogative of authoritie, to be called vniuersall Bishop, Chrills *Vicar generall*, or head of his vniuersall Church. Secondly, we haue already proued in our fifth Chapter, that for the first 606. yeres next after Chrill, there was no vniuersall *Pope* approved of, nor established.

a *Harding Apoloz. cap. 4. diu. 2.*
affirmeth the first supreme government to be by four, therefore not by one.

Thirdly, their great Doctour Maister *Harding* saith, ^a *In great Cities where the Highest courts for iustice were kept, and where the chiefe pagan Priests of the Latines, named Primi Flamines, were resident, before the comming of Chrill, there after the comming of Chrill, were Patriarkes or Primates placed, by whom the weighty matters of Bishops should be decided.* Which if they will haue vs graunt to be true, then must they graunt, that from the Apostles times, the first supreme gouernement that was ouer Bishops and their great and weightie matters, was by certaine head Bishops, and not by one, and how then can that be true, that from Saint *Peters* time, the Bishop of *Rome* was supreme head ouer all?

3 The first of all the *Prelates* that beganne to insult ouer other, were the Bishops of *Rome*, for that more honour beganne to be giuen to the Bishop of that Sea (partly, because *Rome* was then the most famous for Religion, and partly also, because it was then the Seate of the Emperour of the world) they beganne proudly to vsurpe authoritie ouer their fellows, the first of which was *Victor*; whose arrogancie when other Bishops espied, they opposed themselves against. Amongst whom was *Policrates* and *Irenaeus*, who most sharply reprehended him for it, as *Eusebius* witnesseth. ^b And this was about the yeare of Chrill 189. and therefore how is the consequent of *Bellarmines* assertion true, that by the testimonies of all Histories, the Christian world euer approved of the *Popes* superiority about all?

b *Eusebius.*

Every Bishop
saith chiefe in
his owne Citie.

4 To the yeare of Chrill 205. or neare thereabout, were holden these chiefe Synodes or Councils. The first in *Rome*, the second in *Casarea*, the third in *Pontus*: the fourth

fourth in *France* : the fifth in *Ostroena* , and the sixth in *Ephesus* : of which if they can proue the Bishop of *Rome* to sit as chiefe in any but in that of his owne Citie, the victorie shall be theirs. But it is euident by all these testimonies of *Eusebius lib 5. cap. 21. 22. 23. 24. lib. 1. 21.* and other places of his bookes, that the Bishop of *Rome* late as chiefe onely in his, and the other in theirs : wherefore how can that be true, that all *Councils* and *Fathers* (from *Saint Peters* time) euer approved of the *Popes* chiefe tie?

5 About the yeare of Christ 254. a *Council* was holden at *Carthage* , in which *Saint Cyprian* being Bishop of the same Prouince late as chiefe, who openly thus inuighed against the superioritie, which *Stephen* then Bishop of *Rome* beganne to claime from *Saint Peter* , and also thus cleared himselfe (and the other Bishops there assembled) from that arrogancie, saying ^c *None of vs maketh himselfe* ^c *Cyprian. in a Bishop of Bishops; neyther was Peter so arrogant to take things* ^c *sententia Cou-*
so insolently upon him, as to aduance himselfe as *Primate* , and cile *Carthage*,
one vnto whom the rest as *Novices* and *Punies* should be subiect. ^{ad Quirinum}

Now therefore seeing *Peter* neuer had that prerogative of Superioritie, and that so soone after *Saint Peters* death, this *Council* condemned the Bishop of *Rome* , for attempting to aspire to that height of pride : how is *Bellarmines* allegation true, that all *Councils* and *Fathers* , euer approved of the *Popes* Supremacie? and the rather for that *Saint Cyprian* reproving *Cornelius* (Bishop of *Rome*) for receiuing Appeals from others iurisdctions, wrote thus vnto him:

^d *Those that be vnder vs, must not runne thus about to Rome,* ^d *Cyprian. lib. 1.*
vnto lesse perhappes a few desperate and loose companions take the ^{Epist. 3.}
authoritie of the Bishops of *Africa* to be lesse then at *Rome*.

Now then, if those in that time, so neare the Apostles, which counted the authority of the Roman Bishops higher then the *African* Bishops, were accounted but as the off-comes of the Countrey, why should we thinke otherwise of such now : or that *Bellarmines* consequence can be true, That the Bishop of *Romes* superioritie was euer aboue all?

6 About the yeare of Christ 325. the first general *Council* was holden by three hundred and eightene Bishops at *Nicymia*,

The principles of Popery are meere forgery.

Bethynia, in the citie of *Nice*; which *Councell* finding the *Bishop* of *Rome* to intrude himselfe vpon the iurisdiction of the *Patriarkes* of *Antioch* and *Alexandria*; to preuent his proceeding, made this Decree, * *Let the old custome be of force, which is in Egypt, Libia, and Pentipolis, that the Bishop of Alexandria haue authoritie ouer all these, because the Bishop of Rome obserueth the like custome.* Whereby wee see, that as the *Bishop* of *Rome* did gouerne his owne *Patriarke-dome*, and would not suffer his fellowes to ineroch vpon his right, no more would this *Councell* suffer him to doe vpon theirs; but that even according to the old and ancient custome, their priuiledges should be like to his. And hereof it is which *Ruffinus* (who liued about the same time) wrote thus: f *It was decreed in the Councell of Nice, that in Alexandria, and in Rome, the olde custome should be kept, that the Bishop of Alexandria should rule ouer Egypt, and the Bishop of Rome, ouer the Churches of his suburbs.* And yet more largely it is thus expounded by *Nilus*: g *That it may the more plainly appeare, that the Pope hath no government ouer all other Churches, reade the sixth Canon of the Councell of Nice; there it is expressly commanded, that the Bishop of Alexandria shall haue the rule ouer certaine Churches, and the Bishop of Rome ouer certaine; and the Bishop of Antioch ouer certaine; and that it should not be lawfull for any one of them to innade anothers iurisdiction; if any one not content with his owne, crane dominion ouer others, he ought of right to be called a breaker of the customes, and also of the holy Canons.*

f *Ruffinus* of the
Histories of the
Church. lib. 1.
cap. 6.

g *Nilus* in his
Booke of the
supremacy of
the Bishop of
Rome.

7 Now then forasmuch as the first of all the generall *Councils*, reduced the *Bishop* of *Rome* to his first order, and thereby hedged him in, to rule onely his owne *Patriarke-dome*; how is that true which *Bellarmino* affirmeth, namely, that all *Councils* and *Fathers* throughout the *Christian* World, euer approued of the *Popes* vniuersall supremacy? Yea, or how can that be true, which is so common among them, namely, that this *Councell* gaue that prerogative to the *Bishop* of *Rome*, to be vniuersall Father of all *Christian* *Bishops*, and *Rome* the Mother of all *Christian* Churches, seeing that great *Diuine*, *Athanasius*, who (as some write) fate

as chiefe in that Conncell, saith; ^h Rome is the Mother of the ^h *Athanas. ad*
Romish iurisdiction: Nay, seeing their owne great Doctor *solutorius vita*
Magister.
 Master Harding saith as expressly, ⁱ Rome is the mother of the ⁱ *Harding A-*
most Churches. If but of the Romish, or West Churches, then *pologics. 23.*
Division 2.
 not vniuersally of all. Wherefore this proueth *Bellarmines*
 alligation most vnttrue, that all the Christian World ouer,
 the Pope was euer held to be supream head of all Christian
 Bishoppes, and Rome the vniuersall mother of all Christian
 Churches. And tho rather, because *Aeneas Syluius* a little
 before he was Pope *Pius the second*, wrote these plaine and ex-
 presse words, ^k Before the Conncell of Nice, every Bishop liued ^k *Aeneas Sil-*
generally to himselfe, a little regard was then had of the *uius. Epist. 288.*
 Church of Rome.

8 About the yeere of Christ 379. the second generall
 Conncell was holden by 150. Bishops, in the City of *Constan-*
tinople, where for the conseruing each *Patriarkes* priuiled-
 ges, and other Bishops rights, it was thus decreed. ^l Let not ^l *Councell of*
the Bishops which haue their severall Diocesse, inroach vpon the *Constantino-*
ple, cap. 2.
Churches that are without their bonds, neither let them confound
their Churches: but according to the Cannons, let the Bishop of
Alexandria governe onely those things that are in Egypt, and let
the East governe onely the East, and let the Church of Antioch
retaine her dignity, declared in the Nicene Synod. Vpon which
 decree *Socrates* writeth thus: ^m They confirmed the faith deli- ^m *Socrat. lib.*
uered by the Nicene Synod, and they appointed Patriarkes in the *hist. eccl. 3.*
described Provinces, that Bishops being placed and set ouer a cer-
taine Diocesse, might not thrust themselues into other mens char-
ges. And a little after. Notwithstanding, referring to the Church
 of *Antioch*, the chiefe degree of honour and dignity. Therefore
 most vnttrue is it, that all Conncells and Fathers granted the
 Bishop of Rome to be supream head of all Bishops, or
 Rome to haue the chiefe degree of dignity aboue all Churches.

9 About this time liued Saint *Hierome*, who because he
 saw many flatterers to ascribe vnto the Bishop of Rome, to
 be the alone Apostolicall succellour, and the Bishops them-
 selues, to haue made a custome of vsurping authority ouer
 their fellowes; and to challenge a more excellency of digni-

n Hierome to
Eutychius.

tie; he wrote thus against their arrogancy. * Neither riches, nor poverty, maketh a Bishop higher, or lower; all Bishops are of one worthinesse, and all the Apostles successors; What bring you me the custome of Rome; being but one City? if we seeke for authority, the whole World is greater then the City of Rome. Now then, if this worthy Priest of Rome, yoaked all Bishops of the World, in equality of dignity, with the Bishop of Rome, and affirmeth, that all Bishops are the Apostles successors as well as he; how can the consequent of *Bellarmines* assertion be true, that all *Councils* and *Fathers*, all the Christian World over, ever approved of the *Popes* singular supremacy, and acknowledged him to be the alone Apostolike successor?

o Council of Af-
frica, cap. 9-2.

10 About the yeere of Christ 383. liued Saint *Augustine*, who finding the Bishop of Rome to goe about to draw all appeales vnto himselfe, and the multitude to begin to flocke vnto him; for the redresse thereof, he with the assent of 216. Bishops, in the *Council* of *Affrica*, made this decree: ° If any doe appeale to tribunals abroad, let none within *Affrica* receiue him to communion. And this is that whereof Saint *Cyprian* (an hundred yeeres before Saint *Augustines* dayes, in the *Council* of *Affrica*,) reprehended the Bishop of Rome, as appeareth in the fifth Section. Againe, when as the Bishop of Rome had begun to take and receiue proud and haughty titles, and other of the *Patriarkes* to follow; in the same *Council* wherein Saint *Augustine* was present, it was thus decreed: P Let not the Bishops of any of the first Seas, be called Prince of Priests, or Highest Priest, or by any other like name, but onely a Bishop of a first Sea. And how then is the consequence of *Bellarmines* assertion true, that all *Councils* and *Fathers*, all the World over, ever approved of the *Popes* supreme titles and authorities? See the next Chapter 19. Section, whether these words doe not concerne the Bishop of Rome, as well as others.

p The third
Council,
16. Canon.

11 About the yeere of Christ 410. liued Saint *Chrysostome*, who finding the Bishop of Rome to exalt the City of Rome in excellency of dignity aboue all the Cities in the World; to plucke downe her proud Peacockes-tayle, wrote thus

thus in disdain of her pride: 9 Our Citie of Antioch is most decreest to Christ, above all others: And like as Peter did first preach among the Apostles, so among Cities, this had first of all the name of Christians, as a certaine wonderful Crowne, and no Citie in the World hath this besides, no, saith hee, (in scorne of Rome) not the Citie of Romulus. Again, in that booke called *Opus imperfectum*, which goeth vnder the name of Chrysostome, the vnlawfulnesse of the Popes supremacie, is in these words made manifest: *He that seeketh primacie in earth, in heauen he shall finde confusion*, and he that doth but once intreat of primacie, is not worthis to be numbered amongst the seruants of Christ. Now then, if the Pope for seeking supremacie in earth, shall find confusion in heauen, and is not worthis to be numbred amongst the seruants of Christ, because of his horrible ambitious pride, how is that true, that all Councels and Fathers, euer approued of the Popes vniuersall supremacie?

12 About the yeare of Christ 431. there was a third generall Councell holden of two hundred Bishops, in the Citie of Ephesus, where for the preserving the priuiledges of the other Patriarkes, and prouinciall Bishops, it was thus decreed: *It seemed good to the holy & vniuersall Synod, keeping to euerie Prouince pure and sound their priuiledges, which by auncient custome and from the beginning, belong to the same.* Wherefore the Patriarkes of Ierusalem, Antioch, and Alexandria, hauing had by auncient custome, the same prerogatiues, which they had with Rome in the vniuersall gouernement: by vertue of this Decree, wee see they shall haue the same priuiledges to continue still, and all Prouinciall Bishops vnder them, as they had at the first, by their ordination: And where then as yet is to be found the Bishop of Romes singular dominion over all?

13 About the yeare of Christ 451. the fourth generall Councell was holden by sixe hundred and thirtie Bishops in the Citie of Chalcedon, in which it was thus decreed: *Our fathers worthily gaue the first place of honour to the See of olde Rome, because that Citie then reigned; and vpon like consideration, the one hundred and fiftie Bishops in the royall Citie of*

9 Chrysostom
Hom. 39. the
40. distinct.
Multi.

Hom. 3. ad
Pop. Antioche.

Council of
Ephesus, 1. 2.
chap.

Council of
Chalcedon.
chap. 28.

The Principles of Popery are meere forgery.

Constantinople, hath given the like degree of honour, to the same *Citie* being new *Rome*. Wherefore then, seeing the highest degree of honour that was given to the Bishop of *Rome*, was to sit highest in *Councils* and *Assemblies*, and that not of any right from *Peter*; but onely because his *See* was the most auncient seate of the Emperour, and that after the same Emperour was removed from *Rome* to *Constantinople*, for the same cause, the like degree of honour was given to the Bishop of *Constantinople*: and also for that little degree of honour, seeing it was not established to the Bishop of *Rome*, till the *Council* of *Nice*, which was about three hundred yeares after Christ, how can that bee true, that from Christ and *Peter*, the *Pope* had not only the chiefest place, but was Prince and ruler ouer all?

a Council of
Constantinople, chap. 5.

14 About the yeare of Christ 540. there was a fifth generall *Council* holden at *Constantinople*, in which also it was thus decreed; *Renewing those things which were ordained by the one hundred and fiftie Fathers, which were assembled in this Citie; and by the sixe hundred and thirtie which were gathered together in Chalcedon, wee decree that the See of Constantinople haue like and equall dignitie with the See of old Rome.* So that hereby we see still continued, and confirmed, the Bishop of *Constantinople*s equallitie with the Bishop of *Rome*, onely whensoever it should happen that they were both in place, the Bishop of *Rome* should haue the highest place. But I demaund what was here now, for him to challenge an vniuersall dominion by? It is one thing, for some one Noble man to haue that honour in *Councils* and *Assemblies*, to sit in the highest roome; and another thing, to take vpon him therefore to be supream head of all the Kings Dominions: if any should bee found so presumptuous, should he not soone be convicted of high Treason? yea verily, and well worthie. Also, what is here to be found by these *Councils* and Fathers, to proue the *Popes* vniuersall supremacie approved of by generall consent, or not the contrarie? Again, if the truth thereof would haue serued their turne, what needed they then to haue sought such shifts by flat forgeries as they haue done? For whereas these

words

words are further added in that Canon: *And in ecclesiasticall matters, the Sea of Constantinople bee aduanced as farre forth as the Sea of elder Rome*; The Popes Lawe hath put in (be not) as appeareth in *Distinction 21. Renouantes*, turning the affirmatiue into a negatiue, thereby vitterly peruerting the true sense, to their great shame. Againe, because some when they were excommunicated in *Affrica* (to shift off their punishment) appealed to *Rome*: the Conncell of *Affrica*, made this decree, * *If any within Affrica, offer to appeale ouer* * *Caus. 2. quest. the Sea, let none within Affrica receiue him, to the communi. 6. placuit.* on, they haue foysted in these words: *Except they appeale to Rome.* And so, that which the Conncell did, to keepe men chiefly from *Rome*, their Law peruerteth to draw them to *Rome*, *Caus. 2. quest. 6. placuit.* Againe, whereas to draw vniuersall authoritie to *Rome*, for the hearing all appeales, *Zozimus* then Bishop of *Rome*, (when the Councel was holden at *Affrica*, whereat *Saint Augustine* was present) alledged for himselfe, a Canon of the Conncell of *Nice*. But the Conncell withstanding his claime of vniuersall authoritie, answered: *We haue the Conncell of Nice, in which wee finde no such Canon.* And therefore *Alypius*, who was also present at the same Conncell, being then Bishop of *Tagassa*, finding himselfe greatly grieued at such iugling by the Bishop of *Rome*, said thus, * *This thing moueth me much, that when we laid together, and examined the originalls of the Nicene Conncell, written in Greeke, these things (concerning the superi- oritie of the Pope) we found not there.* And thus (Christian Reader) thou seest that saying of *Bellarmino* to bee but a fond fable; to wit, that all the Christian World ouer, the Popes vniuersall supream authoritie, was approued of by all Councels and Fathers. Now it remaineth that wee answer an Obiection, which the *Iesuites* made to mee in their late answer, whereby notwithstanding, they would proue the Popes vniuersall supremacie to bee vniuersally approued of before this our prescribed time; and the rest, which we say was not till two yeares after *Gregories* death. These * *The Iesuites be their wordes, Before his time the Doctrine of the Popes* *answere to me,* *supremacie was current;* And for prooffe they bring in *Iusts.* page 4.

Councell of
Affrica, chap.
101. 102. 103.
104. 105.

x Councel of
Carthag. 6.
chap. 4.

* The Iesuites
answere to me,
page 4.

The Principles of Popery are meere forgery.

man the elder, Emperour of the East, and Valentinian the Emperour of the West: both which gaue to the Bishop of Rome, the title of vniuersall Bishop. But what of this, doth it therefore follow, that because these two Emperours did so, the one of the East, the other of the West, they may conclude, that the Popes vniuersall supremacie was approued of by generall consent of *Councels* and Fathers, from East to West? If this be a sound conclusion, then is this also as found; namely, that because two Emperours, *Mauricius*, the Emperour of the East, and *Fredericke the second*, the Emperour of the West, denied the Bishop of Rome supremacie, therefore it was denied by generall consent of *Councels* and Fathers from East to West: and then what haue they gained by their two Emperours?

15 True it is, that *Iustinian* at the first, gaue that title to the bishop of Rome, and sought meanes to aduance his Sea a degree aboue his fellowes the *Patriarkes*, as may appeare by these words, *Wee labour to aduance the honour of your Sea, and the authoritie thereof: Wee labour to subdue and to ioyne all the Priests of the East part vnto the Sea of your holinesse: Thus shall the authority of your Sea encrease.* Then which nothing can make it more manifest, that albeit hee gaue him the title of vniuersall Bishop, as yet he was not so from East to West, which was well towards sixe hundred yeares after Christ. Also the effect doth plainly proue, that the title which *Iustinian* gaue to the Bishop of Rome, and the supreme dignitie which hee seemed to labour to aduance him vnto, was onely but in pollicie, euen to lift him vp a degree aboue his place, and fellow *Patriarkes*, that he might place his Bishop of Constantinople in his roome, to be established a commissioner among the *Patriarkes*: which thing when he had accomplished, he thus reioyced thereat, and said, *Now our Cite of Constantinople, enioyeth the prerogatiues of elder Rome.* Also it may appeare, that he did it onely but for that very same purpose, for that when as he had effected that matter, immediately he tooke from him both the title and authoritie, as doth euidently shew, in that first he made his title common with the other

Patriarkes,

Mauricius
would haue
had his Bishop
of Constanti-
nople to be
supreme.

Fredericke
counted the
Popes suprema-
cie Antichristi-
an in Epist. to
Orho.

*Coel. de sum-
ma Trinita. &
Fide cath. Inter
cane.*

*Coel. de sacro-
san. Eccles. con-
secratione.*

*Coel. de sacro-
san. Eccles. con-
secratione.*

Patriarkes, when he said, ^a *Wee commaund the most blessed a Iustinian, Patriarkes, that is the Pope of Rome, and of Constantinople, and* 230. *Novel. of Alexandria, and of Antioch, and of Ierusalem, seeing it is a custome.* Secondly, in that as soone as his aforesaid Councell

was dissolued, a Letter was sent to the Bishop of Rome, with this commaundement: ^b *Let your Holynesse see vnto your owne cures, and to the Bishops that be subiect vnto you.* As also afterwards, he making another new Patriarke, gaue vnto him as great authoritie as he gaue before to the Bishop of Rome. And this appeareth by these his owne words: ^c *Let the Bishop of the first Iustiniana, haue vnder him, the Bishops of* ^b *Genadius ad amnes Metropolit. ad Papatam Roman.*

Dacia, &c. and let him be consecrated by them: and let him haue the same priuiledges ouer them, which the Bishops of Rome hath ouer the Bishops that are placed vnder him. And thus we see this Emperour to make so little for the Popes vniuersall supremacie, as that he maketh directly against it. Now let vs come to *Valentinian* the Emperour of the West.

16 Thou shalt vnderstand (Christian Reader) that what titles or dignities hee gaue to the Bishops of Rome, was as little materiall: for he being a very simple minded man, was neuer willing to trouble his head with any matter of controuersie, as may well appeare, in that when as the Bishops of *Hellepontus*, and *Bitunys* besought him to haue the hearing and disputing of a matter in question betweene the *Arrians* and them, he refused and said: ^d *For* ^d *Sorren. lib. 9. cap. 6. & cap. 7.*

me that am but a Lay man, I thinke it not lawfull to search curiously into such deepe matters. Therefore wee see hee might easily be seduced to giue any manner of Titles to the Bishops of Rome, which they challenged for their due. And therather, for that as their Doctour Maister *Harding* declareth plainly, ^e *that from the beginning of the first* ^e *Harding. Apolog. cap. 6. Diss. 10.*

Christian Emperours, they were taught by the Bishops themselves, what titles they should giue vnto them. Therefore what can be effectually diawne from these two Emperours, to proue that the Popes vniuersall supremacie, was approued of by all Councels and Fathers, from East to West: or rather, who seeth not, that *Iustinians* words directly proue the contrary, in shewing that the Bishop of

Rome

Rome had but a patticular Cure, in which onely those Bishops were subiect vnto him. And now being come within the compasse of lesse then one hundred yeeres of our full number of six hundred and sixe, let vs see how the rest were accomplished.

17 Briefly in a word : after this it fell out, that as by giuing to the Romaine Emperours Bishop a degree aboue his fellow *Patriarkes*, he sought to be vniuersall head ouer all : so by making the *Greeke* Emperours Bishop his fellow *Patriarke*, and his equall, hee also sought to be supreme head ouer all. Hence it was that that great contention grew betweene him and the Bishop of *Rome*, which fell out for the Christian Churches great good : for euen thereby it pleased God to bring the truth of our cause to light. For when as the Bishops of *Rome* (who from the time of *Irenaeus* sought to aspire to that dignitie, as first, *Victor*, whom as wee proued in our third *Session*, was reprobued for the same by *Irenaeus* and *Polycrates*, as also by diuers others, Secondly, *Stephanus*, whom we proued in our fift *Session* was reprehended by Saint *Cyprian*, and other Bishops in the *Councell* of *Affrica*. Thirdly, *Cornelius*, as we proued in the same *Session*, for receiuing Appeales from the iurisdctions of others, was reprehended by *Cyprian*. Fourthly, *Sozimus* and *Bonifacius*, who for seeking superioritie ouer *Affrica*, was withstood by Saint *Augustine*, and two hundred and sixteene Bishops in the *Councell* of *Cartbage*; where it was proued, the Bishop of *Rome* not to haue vniuersall authoritie, nor his Title which he claimed from *Peter*, to be called *Prince of Priests*, or, *Highest Priest*, to be lawfull, as appeareth in the tenth *Session*. Fiftly, *Leo*, whose *Legates* (in his behalfe) stood for the Title and Authority of Vniuersall Bishop, in the *Councell* of *Chalcedon*, which *Councell* would not yeeld him that prerogatiue, onely because his Sea was the most auncient seate of the Emperor, hee should haue the highest place in *Councells* and *Assemblies*, and that was all, (as we proued in our thirteenth *Session*,) I say, when as the Bishops of *Rome*, saw that the Bishop of *Constantinople* was like to be made and establi-

shed

shed Vniuersall Bishop of Bishops (which they could neuer attaine vnto) then as we heard in the first *Session* of our first Chapter, *Pelagius* the second Bishop of *Rome*, of that name, decreed, That no Bishop, no not the Bishop of *Rome* him- selfe, should be called Vniuersall Bishop. *Gregory* the Great, when he came, he made an out-crye against the Title, calling it an vngodly title, a title of shame, and fit for no Christian, but for Antichrist alone: and sought to cleare all his predecessours from either receiuing, or desiring the Title or Dignitie, as appeareth in the first *Session* of the first Chapter, where he said, * *None of my predecessours, Bishops* Gregor lib. 4. of Epist. 32. 36. *of Rome, euer consented to use that vngodly name: We the Bishops of Rome, would neuer take vpon vs the name of singulartie, we would neuer receive that honour being offered vnto vs.* To be brieft, to induce the people to beleue, that notwithstanding these words of *Gregory*, yet he had the vniuersall dominion ouer all Bishops; *Cardinall Allen* biddeth them not looke to his words, but to his practise. I answer: If the practise of *Gregory* was such, as his owne words condemned for vngodly, blasphemous, and Antichristian, we were best to be led by his Words, and not by his Practise. Againe, whereas their Doctour *M. Harding* saith, *Glue* Harding Apology, cap. 4. Diu. 3. *us the Thing, and we will not strine for the Name,* (as though *Gregory* had had all Bishops vniuersally vnder his gouernment) nothing can be made more plaine to the contrary, then these words of *Gregory* himselfe hath made it, where he found himselfe grieued, that *Maximus* Bishop of *Salona*, was made Bishop without his consent, and maintained in his place by the Emperour, notwithstanding hee was a criminall person: & If (said hee) *the faults of those Bishops* Gregor lib. 4. cap. 78. *which be committed to my charge, be borne out by my gracious Lords, &c. What make I beere in this Church, while that mine owne Bishops contemne me?* Which maketh the case cleare, that he had Bishops of his owne, and a peculiar charge to gouerne, and not an vniuersall dominion ouer all: All which proueth *Bellarmines* assertion most vnttrue, that by all Counsellis and Fathers the Popes vniuersall supremacie was approued of from Saint *Peters* time. To conclude, foraf-

much as both by *Councells* and *Fathers*, wee haue overthrowne the antiquitie of their Church, their vniuersality, the *Popes* supremacie, Succession of vniuersall *Popes*, and generall consent; and proued, that they were not approved of by generall consent, nor publicly established before *Gregories* decease, which was in the yeere of Christ, 605. nor of two yeeres after, when as the great Antichrist role in *Rome*: let them bring neuer so many testimonies out of those *Councells* and *Fathers* (which were afterwards) I would wish no man to vouchsafe the answering any one of them; but utterly to disclaime them all, as Antichristian. For what should wee looke for vnder Antichrist, but that all things should be ordered and done, to vphold him, and to maintaine his kingdome. And thus much for this point. But now for that the maine foundation, whereupon all their Assertions are grounded, is an imagined conceit of *Saint Peters* supreme and vniuersal authoritie; let vs see what we can say to that point more specially.



CHAP. VIII.

Tending to resoluē all men, that the Apostle Saint Peters authority was but the same that the other Apostles was: and therefore that supreme authority which the Pope claymeth from Saint Peter, is fabulous. That Christ alone is the supreme head of the Church, euen of that part that is Militant, as that which is Triumphant. That Ierusalem is the most ancient Mother of the Catholique Church: that the Popish is the Church of Antichrist, and therefore it is blasphemy to affirme it to be the same which Saint Peter first planted in Rome. That there was no Church planted in Rome till the yeere of Christ 44 before which time there were many Christian Churches

Churches planted in the World, therefore Rome could not be the Mother, but a Daughter of the Mother Church.



T hath of long time gone for currant Doctrine (Christian Reader) that our Saviour Christ made Saint Peter *supream* head and Prince of all the Apostles. That vnto him onely, he committed the Keyes of the kingdome of Heauen. That vnto him hee committed the care and charge of his whole Church. That vnto him onely he committed the office of feeding both Sheepe and Lambes, olde and young. That hee was that Rōcke on which Christ said hee would build his Church, and against which the gates of hell should not preuaile. That for him the prayer was made. Finally, that he alone had an ordinary power, from whence all the other Apostles receiued their powers and authority; and that the Pope receiued the same ordinary power from him, whereby he takerh vpon him to giue power and authority to all Bishops, Pastors, and Ministers: All this I say, during the time of *Papish* blindnesse, went through the *Romish* iurisdiction for Catholique doctrine, which God-willing shall be proued but fond fables.

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2.
3.
4.
5.
6.
7.

2 First then, whereas they say that Christ made Saint Peter Prince and head of all the Apostles; this may easily be proued a fable, because there is nothing in all the Scriptures made more manifest, then Saint *Mathew*, Saint *Marke*, and Saint *Luke*, hath made it to the contrary. For as Saint *Luke* Luke 22. 13. declareth, that there was a strife risen among the Apostles 24. 25. 26. about principalitie and supream dignitie, and that they began to enquire among themselves, *which of them should seeme to be the greatest*. So Saint *Matthew* and Saint *Marke* declareth, that when their Master Christ perceiued whereabout they went, he did not make so light a matter of it, as to giue them leaue to determine it among themselves, but with great care, he called them vnto him, and sate downe; and as they all stood before him, he decided their question (according to Saint *Matthew* thus,) *Ye know that the Lords of the Gentiles* Matthew 20. 25. 26.

The Popes Shpremscy confuted.

Marke 9.33.
3435.

a Bernard
2. Booke of
consideration.

haue domination ouer them, and they that are great exercise authority ouer them: but it shall not be so among you; but whosoever will be great among you, let him be your servant. According to Saint Marke thus: If any desire to be first, the same shall be last of all, and servant unto all. So that by this wee see it very apparant, that Christ allowed no supremacy or principality at all among the Apostles; therefore the Popes principality, and supremacy which he challengeth from Peters authority, is fabulous. For it is cleare, that if Christ would haue had vnder him any such singular vniuersall head, ouer his Church; now, by reason of this present occasion, had been the onely time to haue made it knowne: but in that he said in so plaine and expresse words, *It shall not be so among you*; he made it plaine to the contrary. Hence it was that Saint Bernard applied these words of Christ, and also the words of Peter himselfe, against that false challenge of the Pope, saying: *a Peter could not giue that he had not; did he giue Lordship? heare what he saith: Not as ouer Gods heritage, but being a patterne to the flocke. And least (said he to the Pope) thou thinke it to be spoken onely in humility and not in truth; it is the voyce of the Lord in the Gospell. The Kings of the nations raigne ouer them; but you shall not be so. It is plaine (saith he) the Apostles are forbidden Lordship, therefore goe thou and vsurpe greedily vnto thy (elfe, either Lordship, or being Apostolike Lordship, thou art flatly forbidden either. All which most evidently declareth, that the Popes vniuersall supremacy, which he claimeth from Saint Peter, is flat forgery.*

3. Secondly, they say, *To Peter onely Christ committed the Keyes of the Kingdome of Heauen*. For the clearing of which point, we are first to make knowne what those Keyes are; for by that the most ignorant may the more easily iudge, whether to the rest of the Apostles, Christ did not also giue the Keyes. Christ himselfe in the 11. Chapter of Saint Lukes Gospell, declareth the first key to be Knowledge: and in the 16. Chapter of Saint Matthews Gospell, the second to be Power. For the first key (to wit, knowledge) it is cleare by Saint Iohn in his 17. Chapter of his Gospell, that Christ gaue it as well to the other Apostles, as to Peter. For in praying
for

Luke 12.52.

Matthew 16.
19.

Iohn 17.8.

for them all in generall, he uttered these words to his Father: *I haue giuen thy words vnto them which thou gauest me, and they haue receiued them.* Againe, Chapter 15. speaking to all his Apostles in generall, he said. *All things that I haue heard of my Father, haue I made knowne vnto you.* Likewise in the 14. Chapter, speaking to them all in generall, he said: *These things haue I spoken vnto you being present with you, but the comforter which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance which I haue told you:* So that hereby it plainly appeareth, that Christ gaue this first key to all the Apostles in generall, and therefore not to Peter alone.

4. Now touching the second key, namely, the power of binding and loosing, remitting and retaining sinnes, it is as cleare, that Christ gaue it indifferently to all the Apostles. For as Saint Matthew in his 16. Chapter sheweth, that he said to Peter; *Whatsoeuer thou bindest on earth, shall be bound in heaven, and whatsoeuer thou loosest in earth, shall be loosed in heaven:* so in the 18. Chapter he declareth, that Christ spake these very same words to all the Apostles, saying: *Whatsoeuer ye bind on earth, shall be bound in heaven, and whatsoeuer ye loose on earth, shall be loosed in heaven.* And likewise Saint John in his 20. Chapter witnesseth, that he said also to them all in generall: *Whose sinnes soeuer ye remit, they are remitted vnto them; whose sinnes ye retaine, they are retained.* Therefore it is manifest that Christ gaue this key also to all the other Apostles as well as to Peter. And therefore it is which Saint Origine saith; *This saying, to thee will I giue the Keyes, is common to all the rest of the Apostles; and the words that follow, as spoken to Peter, are common to all.* Likewise Saint Augustine saith; *When they were all asked, Peter alone doth make answer, and it was said vnto him: And I will giue thee the keyes; as though he alone had receiued authority to bind and loose, whereas he had spoken that for them all, and receiued this, as bearing in himselfe the person of unity.* Wherefore in another place, reproving those Romans heretikes of his time, who would needs haue those words to be spoken to Peter alone, and him to be the Rocke on which Christ said, he would build his Church,

John 15. 15.

John 14. 16.

Matthew 16. 19.

Math. 18. 18.

John 20. 23.

b Orig. in first Treatise on Matthew.
c August. 124. Treatise vpon John.

d Augustine in
his Booke of
the troubles of
the Christians.

e In his Treas-
ure upon Iohn.

said; ^d Wretched men, whiles in Peter they understand not Christ, that is the Rocke: and whiles they will not beleue that the Keyes are giuen to the Church, they haue quite lost the Keyes out of their hands. ^e For (said he) if this was (said onely to Peter, to thee will I giue the Keyes; then the Church hath them not. And thus much touching the second point: But now before I come to the third point, I must craue pardon to digresse a little, for that because the Pope challengeth from the authority of the keyes, to haue an absolute power to forgiue sinne, and to giue the kingdome of Heauen; I thinke it very needfull to open that mistery of the vse of the Keyes, and how farre their powers doe extend.

§ Thou knowest (Christian Reader) that the vse of Keyes, are to open and to shut; to let in, and to keepe out such as are not meete to come in. Now from these metaphors and their properties, haue the spirituall keyes their titles and resemblances of properties; and doe in this manner both open and shut, to wit, by the sentence of the Law, to shut the locke of excommunication against open offenders; and by the sentence of the Gospell, to open it againe, to thole that openly repent & confesse their sins. And this is it which their Haymo saith: ^f By Keyes we must understand knowledge and power to discern between good and bad; that those whom thou seest to abide in the true faith, thou shalt iudge them worthy of Heauen; and those whom thou seest to depart from the true faith, thou shalt iudge them worthy of hell fire. The Bishops (saith he) bind men, when they separate them from the society of the Church, and keepe them from receiving the body and blood of Christ: he looseth them, when as after repentance made, he receiveth him in againe into the fellowship of the Congregation, and admitteth him to the Lords Table. And this is now all the power the Church hath by the two Keyes; as for sinne, Christ himselfe hath said, *Matthew 16. 19. & 18. 18.* it is both bound and loosed in heauen by God himselfe. Howbeit, we denie not that it is done according to the true sentence, and censure of the Minister, euen as the same Writer saith: ^h By thy sentence in earth, I shall confirme it in Heauen. So that by this we see, that the ministeriall binding and loosing, remitting,

f Haymo in
Homely vpon
the feast of Pe-
ter and Paul.

g Ibidem.

h Ibidem.

and

and retaining sinnes, is nothing else, but by denouncing the binding sentence, and pronouncing the loosing sentence, to declare vnto men, that they are both bound and loosed by God in heauen. And hereof it is which that master of the sentences, (*Peter Lombard*) saith: ⁱ *God hath giuen Priests power to binde and loose, that is to say* (saith hee) *to declare vnto men, that they bee either bound or loosed. It were against vs* (saith *Saint Augustine*) ^k *that we should be compelled to graunt that this thing were done of men, but not through or by men.* Again he saith, ⁱ *The Lord graunte the office of Baptizing vnto many; but the power and authoritie in Baptisme to forgive sinnes, he hath reserved onely to himselfe.* And to this agreeth that which *Saint Ambrose* saith, ^m *The Lord remaineth alone, for no man can be partner with God in forgiving of sinnes.* And thus then who seeth not, that albeit sinne be ministerally remitted and retained, yet is it actually done of God himselfe. So that whereas the *Pope* would craftily ascribe this absolute power to *Saint Peter*, all men may apparantly see, he doth it but to draw the same power to himselfe, that so men might esteeme of his pardons, and take them of his owne price. And thus much touching the vse of the keyes, and how farre their powers doe extend.

i *Lomb. 4. Sc. m.*
18. dist. Nec ideo.
k *August. 2. booke 11. chap. Perueniamus.*
l *August. in his Booke of the ladders of Paradise.*
m *Ambrose in his 9. Booke 76. Epistle.*

5 Thirdly, whereas they say, *To Peter Christ committed the care and charge of the whole Church*: we answered, that it is not any where to be found in all the Scriptures, that *Christ* said to *Peter*, *To thee I commit the care and charge of the whole Church*: but this wee finde in the *2 Corin. 11. cap.* that *Saint Paul* said of himselfe: *I am cumbered daily, and haue the care of all Churches.* Again, we read in the second chapter to the *Galatians*, that *Saint Paul* (speaking of *Peters* charge and his owne, said: *The Gospell ouer the vncircumcision was committed to mee as the Gospell ouer the circumcision was committed to Peter.* Now then, seeing that circumcision was but that one Nation of the *Iewes*, and the vncircumcision all the other Nations of the World, who had the more vniuersall charge? not *Peter*, but *Paul*: and yet indeed and truth, to say that euery of the other Apo-

2. Cor. 11. 23.
Gal. 2. 7.

stles

Ad. 9. 15.

Ad. 15. 7.

John 13. 13.

n Chrysost. ad
Popul. Antioch.
Hom. 73.

o Ambrose of
the dignitie of
Priesthood.

bles charge was not as vniuersal, as either *Peters* or *Pauls*, is as plaine foolerie, as to say, that because the Lord said to *Annanius* of *Paul*: *Hee is a chosen vessell vnto mee, to beare my name before the Gentiles, and Kings, and children of Israel*; therefore none but *Paul*. Or, because *Peter* said of himselfe, *God chose out mee, that the Gentiles by my mouth, should heare the words of the Gospel, and beleene*. Ergo, not by the mouth of *Paul*, nor any other of the *Apostles*, but by *Peters* alone. Or to say, because *Iohn* is said, *Iohn* 13. 23. to be the Disciple whom *Iesus* loued, therefore none but *Iohn*. Or because Saint *Chrysostome* said of *Iohn*, *He was the Pillar of all the Churches in the World*, therefore none but hee. To bee brieue, it is cleare by Saint *Matthew*, chapter 28. verses 19. 20. and chapter 18. verse 19. and by *S. Marke*, chapter 16. 15. and to the end of the chapter, that Christ committed the care and charge of his whole Church, to all his *Apostles* indifferently; and that by his owne commission, euery of their authorities, was as great and as large as either *Peters* or *Pauls*. And therefore fabulous is it, that the *Pope* doth challenge, from the right of Saint *Peter*, to haue the vniuersall care and charge of the whole Church committed vnto him, or any one man in all the world. *S. Ambrose* speaking of this poynt at large, concludeth thus, *The sheepe and flocks which Peter receined, we all receined the same together with him*. Now, they will not say that *S. Ambrose* was a *Pope* of *Rome*, therefore they must needs grant that he spake this generally of all *Bishops*, *Pastors*, and *Ministers*, and not of the *Popes* of *Rome* alone.

6 Fourthly, they say, To *Peter* Christ committed the office of feeding both *Sheepe* and *Lambes*, olde and young: to which we answere; It is cleare, that by feeding, Christ meant the feeding of the soule by preaching the Word of eternall life: Now, whether this office of preaching, was committed to *Peter* alone, and not generally to all the other *Apostles*, the verie plaine and expresse words of their generall commission, set downe by Saint *Matthew*, and Saint *Marke*, doth declare. Saint *Matthew* noteth them thus from Christs owne mouth, chap. 28. 18. 19. *All power*

is given to mee in heauen and in earth: Goe therefore and teach *Matthew 18.*
all Nations. Saint Marke, chap. 16. 15. 20. thus: Goe ye in. *18. 19.*
to all the World, and preach the Gospel to euery creature. And *Marke 16.*
in the same chapter it followeth: And they went forth and *15. 20.*
preached euery where. Now then, what sheepe or Lambes,
old or young, had Peter to feede, that the other Apostles
had not? his commission could extend no further, then all
the World ouer, and to euery creature, and so farre did
theire extend as well as his. Therefore, how can the Pope
iustly claime from Peter, to be the onely feeding Father of
Gods vniuersall Church? Saint *Augustine* saith, *p. August. in*
words spoken to Peter; Feed my Sheepe; when they were spoken *his Booke of*
to Peter, they were spoken to all Priests and Ministers: If to *the troubles*
all, then not to any one alone, and consequently not to the *of Christians,*
Pope. *chap. 3.*

7 Fifthly, they say Peter was that Rocke on which Christ said
he would build his Church, against which the Gates of hell should
not preuaile; which being true, how was it then, that the
gates of hell, (to wit, the power of Sathan) did so preuaile
against him, that hee failing in the fundamentall point of
Religion, attempted to debarre the recouerie of the most
happie estate of the vniuersall Church; for which Christ
called him Sathan? For no sooner had Christ impar-
ted vnto him, what things he was to suffer at *Ierusalem*,
for the recouerie thereof, but presently hee gaue Christ
councell he should not doe it: *Maister* (said hee) pittie thy *Math. 16. 21.*
selfe, this thing shall not be vnto thee. So that if Christ had
followed his counsell, euery particular member of his
Church had beene damned. Therefore it is cleare, Peter
was not that Rocke on which Christ said he would build
his Church, against the which the gates of hell should not
preuaile.

8 Furthermore, if Peter had beene that Rocke, against
which the power of the Deuill should not haue preuailed;
how was it, that Saint Paul found him a defemler in Reli-
gion, for which himselfe saith, *Gala. 2.* hee reprobued him *Gala. 2. 12.*
before all men in the Citie of *Antioch*. Also, if he had been *12. 13.*
that Rock against which the power of hell should not pre-
uaile,

Matth. 26. 72.
73. 74.

Matth. 16. 18.
q. August. in his
3. Ser. upon
Matth. 16.

i. Beda upon
the 1. Cor. the
first chap.

i. Haymo of Pe-
ter and Paul.

i. Hierome
idem aduersus
Iouinianum.

1. Cor. 3. 11.

uaile, whence was it then, that hee became an Apostata, by cursing himselfe, if euer he knew Christ, and by denying him with an oathe. Therefore it is euident, hee was not that maine Rocke, against which the Gates of hell should not preuaile, nor on which Christ said he would build his Church: yea, the very expresse words of the Text declarereth that he did not meane vpon Peter: for the words are not vpon thee, but vpon this Rocke. That is, saith Saint Augustine, I vpon this Rocke which thou hast confessed, vpon this Rocke which thou hast acknowledged, saying, Thou art Christ the sonne of the liuing God, I will build my Church. I will build thee vpon mee, and not mee vpon thee: for men willing to build vpon men, said; I holde of Paul, I am of Apollo, and I holde of Peter: But others that would not build vpon Peter, but vpon the Rocke said, I holde of Christ. And this interpretation of Saint Augustine, their Doctor Beda so approueth of, that in his interpreting the same words, hee obserueth Augustines words verbatim. Likewise their Docter Haymo, thus expoundereth the same words, *Be cause* (saith he) *thou hast professed mee truly to be the sonne of the liuing God; vpon this Rocke, that is vpon me whom thou hast confessed to be the sonne of the liuing God, I will build my Church.* Thus then wee see that Christ himselfe is that Rocke, on which hee said hee would build his Church, and not Peter. And the rather, because it is not any where found in all the Scriptures, that the power of hell did euer any way preuaile against him, but may euidently be proued, it did more preuaile against Peter, then against any other of all the Apostles: therefore it is without all contradiction, that Christ himselfe is that maine Rocke; yea the same on which Saint Hierome witnesseth Peter himselfe did helpe to build the Church. For he complaining how the Christian Doctrine was then in his time corrupted in Rome, said, *Was there none other place in all the World, to receiue this voluptuous Doctrine, but that which Peters preaching had built on the Rocke* (Christ) Declaring thereby, that Christ was that maine Rocke, and not Peter. And therefore it was that Saint Paul. 1 Cor. 3. 11. speaking of the maine Rocke or Foundation, concludeth hereof

hereof thus : *Other foundation can no man lay, then that which is laid, which is Iesus Christ.*

9 But heere now perhappes they will obiekt and say, *Did not Christ say to Peter, thou shalt be called Cephas, which is by interpretation, a Rocke, or a Stone?* We answere, Hee did. For if wee speake of the Ministeriall foundation, no man can deny but that *Peter* was therein a Rocke, or a Stone, as the Prophets and the other Apostles were : for that Saint *Paul* speaking of the ministeriall foundation, *Ephesians 2.20.* saith plainely, *It is built (to wit the Church) upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone.* But in that hee bringeth in *Christ* among them, and ascribeth vnto him onely the prerogatiue of singularitie ; it is cleare, that euen in the ministeriall foundation, hee allowed none singular but *Christ* alone : And therefore that prerogatiue of singularitie, which the *Pope* would claime by right from *Peter*, is euen flat forgery, and a foolish fantasie.

10 I am not ignorant what a shuffling they keepe with Saint *Hierome*, to proue *Peter* one singular in the ministeriall foundation ; but if it be possible for any man to speake plainer words to the contrary, then these, let the Reader iudge : *Yee will say (said hee) the Church is founded upon Peter : notwithstanding in another place, the same thing is done upon all the Apostles, and all received the Keyes of the kingdome of heauen, and the strength of the Church is founded equally vpon them all.* And hereof it is which Saint *Origen* saith, * *If onely vpon Peter thou thinke the whole Church to be built, what wilt thou say to Iohn and euery of the Apostles?* And a little after. *For, if this speech, To thee will I giue the Keyes of the kingdome of heauen be common to all, why then should not all that which goeth before, and that which followeth after (as spoken to Peter) be common to them all?* By which we see plainly, that seeing *Peter* is not a Singular in the Ministeriall foundation, the *Pope* very vniustly challengeth that prerogatiue from him.

11 Sixtly, they say, *For Peter the prayer was made : as though Christ had not prayed aswel for the other Apostles,*

as for him. But for the blowing away of this miste, I referre the Reader to the seauenteenth chapter of Saint *Iohns* Gospell, where he shall see, that Christ prayed as well for all the other Apostles, as for *Peter*: whereupon it was, that Saint *Augustine* wrote thus against those Heretikes of his time, * *Did Christ pray but for Peter, and not for Iames and Iohn? It is manifest, that all the Apostles were meant in Peter, because in another place hee saith: I pray for them: whom thou hast giuen me, and I will that where I am, they may be also.*

* *Augustine* in his first booke of his question vpon the Old and New Testament, the 75 question.

12 Lastly they say thus: *Peter had an ordinary power, from whence all the other Apostles received their power and authority.* For answer whereof, and for breuitie sake, I am compelled also to referre the Reader to these places of Scripture, *Iohn* 20. 21. 22. 23. *Matth.* 18. 18. 19. and 10. 3. 6. 7. 8. and 28. 18. 19. 20. *Iohn* 14. 26. *Acts* 2. 1. 2. 3. which doth plainely proue, that all the Apostles in generall, and every particular of them, receiued their power and authority, immediately from Christ, as *Peter* himselfe did. And hence it was that Saint *Cyprian* knitteth vp the conclusion thus, * *Christ gaue to all his Apostles, like and equall power and authority.* And where then was that ordinary power of Saint *Peter*, that the *Pope* should challenge from him that prerogatiue, to haue a singular power and principalitie, to giue power and authoritie to all Bishops, Pastours and Ministers, iust no where to be found. For albeit our Saviour Christ, seeing *Peter* so forwards aboue the rest, and fore-seeing also, how prone & ready he was to fall before any of the rest, tooke the more care of him, and paines with him, and vsed greater motives to incourage him to constancie: it doth not therefore follow, *Peter, Peter, none but Peter.* Nay, we see it most euident, to be altogether no such matter: onely it was a subrill illusion whereby they did cunningly conueigh all power in the *Romish* iurisdiction to the *Pope*, and by which they labour still to retaine it; and not onely that power which they saie *Peter* to haue had aboue the other Apostles, but even that also which God himselfe hath aboue all; for thus doe they write, * *In the Pope there is all manner of power aboue all po-*

y *Cyprian* of the simplicitie of Prebats.

* See Chap. 1.

S. 23.

* *Ibidem.*

* *Ibidem.*

* *Ibidem.*

* *Ibidem.*

* *Ibidem.*

wer, as well of heauen as of earth. Againe, * *The Pope hath power ouer the Angels both good and bad.* Againe, * *The Pope hath power to commaund the Angels, and hath power ouer the dead.* Againe, * *The Pope hath so great power both in Purgatory, and also in Hell, that hee may deliuer by his Indulgences, and place in the heauen, and habitation of the blessed, as many soules as he will.* Againe, * *The Pope is all, and aboue all.* By which, what else will they proue, but that the Pope is the God of all power, and consequently an almighty God? Moreover, thus doe they write, * *It is sacriledge to doubt of the Popes power, for he is the cause of causes; therefore we must make no question about his power, seeing there is no cause of the first cause.* And hereby they will proue him to be an eternall God. But forasmuch as they faine the Pope to haue receiued al his power from Peter; let them shew vs, first in what place of Scripture they find Peter to haue receiued this power frō Christ: secondly, where any of all the Apostles haue thus written of Peters power: if they can shew none, then it is certaine Peter neuer had that power, and therefore the Pope could not receiue it from him: and yet notwithstanding doe they further write thus, * *The Pope hath the place vpon earth, not of a pure man, but of a true God.* Againe, * *Our holy Father the Pope is an vndoubted and true God on earth:* Therefore * *Those things hee doth, hee doth them as God:* * *And is to be taken for God, and worshipped with diuine honour as God.* And to ratifie the truth hereof, they close vp the whole with this title; * *Our Lord God the Pope.* Therefore forasmuch as none is to be found in any part of all the Christian Churches in the vniuersall world, that doth claime to himselfe the essentiall properties and prerogatiues of God, but the Pope: it is without all contradiction, none but the Pope is that Antichrist, *The man of sinne, and sonne of perdition,* fore-told by Saint Paul, 2 *Thessalonians 2. That should sit as God in the Temple of God, shewing himselfe to be God.* To be brieife, as they cannot shew any one Scripture, by the authoritie whereof the Pope may iustly claime from Peter these essentiall prerogatiues of God, or the title of God; so can they not shew by any one place

* Cha. 1. Sect. 4.
* Ibidem.
* Sect. 4.
* Sect. 2.
* Sect. 2.

of Scripture, that Christ euer gaue to *Peter* any such titles or dignities, as the *Pope* yet further claimeth from him; as to be called the *Vicar of Christ*: *Supream head of the Church*: or *Prince of Priests*. Nay, albeit the contrary may be directly proued, in that when as the strife was risen amongst the Apostles about supream principallitie, *Luke 12*. Christ himselfe tooke in hand the matter, and thus resolued them, saying, *Matth 20. Marke 10. It shall not be so among you: but whosoener will be great among you, shall be your servant; and whosoener will be chiefe of you, shall be servant to all the rest*: yet will they haue *Peter* to be the *Prince* of all the Apostles, that so they might deriue that dignitie to the *Pope*. to make him *Prince* of all *Priests*. Therefore, for the knitting vp of all that hitherto we haue intreated of, and the manifest opening and clearing of the whole matter, and of all that we haue said concerning this point: this I say, that forasmuch as wee haue proued this maine fundamentall principle, not to stand vpon a sound ground, whatsoeuer is built thereon can not stand. For seeing Christ gaue no greater principallitie to *Peter*, then hee did to any of the other Apostles, it was not possible, that *Peter* could be the supream head of Christs vniuersall Church. And that it may also appeare, how vnlawfull it was for *Peter*, or any but Christ alone, so to be; *Gregory the Great*. Bishop of *Rome*, himselfe plainly proueth from *Saint Paul*, as may appeare, where hee reprehending *John* Bishop of *Constantinople*, for attempting to be supream head of the Church, gaue him to vnderstand, that therein he declared himselfe to be the fore-runner of Antichrist: And to shew him that he was neuer able to answer that iniurie done to Christ, he demaunded of him this question, saying; *3 If Saint Paul would not haue the members of the Lords body to bee subiect to any head, but to Christ, no not to the Apostles themselves; what wilt thou answer to Christ the head of the vniuersall Church at the last iudgement, that thus goeth about by the name of Vniuersall Bishop, to make all his members subiect to thee? Whom doest thou imitate in this so peruerse a name, but Lucifer, that would haue beene head ouer all the Angels in heauen? By which*
he

Luke 12. 14.

Matth. 20. 25.

Marke 10. 24.

*1 Gregor lib. 4.
Epist. 38.*

hee proueth this saying of *Cardinall Cusanus*, ^{a Cusanus ad Bohemos epist. 2.} *The members vnted to the Chaire & ioyned to the Pope make the Church* to be but an Antichristian delusion; and the Pope for taking vpon him to be supream head of Christs vniuersall Church, to be that great Antichrist which the Church of *Rome* should take for her other husband besides Christ, whereby she should proue herselfe to be indeed the whoore of *Babylon*, mentioned by the Angell in the seauenteenth chapter of the *Reuelation*. For it is manifest by *Saint Paul*, *Romans* 7. 2. That she that hath two husbands at once, is an whoore. And therefore this maketh the case to stand cleare, that *Rome* cannot be the Mother of all Christian Churches, vnlesse wee may conclude that all Christian Churches are the children of an whoore, which God forbid.

13 The Church of God vnder the Law, had none other Head or husband but God himselfe, as appeareth by the Prophet *Esay* 45. 5. where hee said to the Church of the *Iewes*: *Hee that made thee, is thine husband, whose name is, the Lord of Hostes*. So by the words of *Saint Paul*, it appeareth as plainly, that vnder the Gospell, the Church hath none other head, but Christ: yea, as well that part that is Millitant, as that that is Triumphant, and both together, because they both make but one Church. And therefore writing to the Church of *Corinth*, in his 2 *Epistle* 11. chapter, 2. verse, he said thus vnto her. *I haue prepared you for one husband, to present you a pure Virgin to Christ*. And to the intent that all might know, that the Church Triumphant, and the Church Millitant, hath both but one and the same head, hee writing to the Church of *Ephesus*, chapter 1. 20. 21. 22. 23. said thus vnto them, of Christ. *God hath set him at his right hand in heauenly places, farre above all principallitie and power, and might, and domination, and every Name; that is named, not in this world onely, but also in that that is to come. And hath made all things subiect vnder his feete, and hath given him ouer all things to be the head of the Church, which is his body, euen the fulnesse of him that filleth all in all things*. And to the *Colossians*, chapter 1. verses

The Church vnder the Law, had God onely to her husband as the Church vnder the Gospell hath Christ onely.

16.17.18. thus : For by him were all things created, which are in heaven, and which are in earth, things visible and invisible : whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him, and for him. And hee is before all things, and in him all things consist. And hee is the head of the body of the Church : hee is the beginning and the first begotten of the dead, that in all things hee might have the preeminence : for it pleased the Father, that in him should all fulnesse dwell. By which it is manifest, Christ Iesus alone is the head of the whole Church, and not Peter ; and therefore the Pope cannot rightly claime the vniuersall headship from him. If Peter had beene the supream head of the Church, why was hee not then the first Bishop of the Church ; but agreed with James and Iohn, to make James the first Bishop, as Clement the first witnesseth, in these words ; " Peter, James and Iohn, after the Assumption of our Saviour, challenged not this prerogative unto themselves, but appoynted James the first Bishop of Ierusalem? And as these words of Clement proue Peter not to be the first Bishop, so doe they proue Rome, not to be the first Church, where the first Apostolicall Bishop was placed, but Ierusalem : therefore not Rome, but Ierusalem, must needs be the most auncient Apostolike Church.

14 That must needs be the most auncient Apostolike Church, whose ministers Christ himselfe appointed the Apostles first to be, which was the Church of Iewrie, as appeareth by S. Mathew chap. 10. 5. 6. where, after he had repeated the names of the twelue Apostles, which Christ had chosen, said : These twelue did Iesus send forth, and commanded them, saying : Goe not into the way of the Gentiles, and into the Citie of the Samaritans enter yee not : but goe ye rather to the lost sheepe of the house of Irael. Therefore the Church of Ierusalem, was the most auncient Apostolike Church, and not the Church of Rome, which was the chiefe of the Gentiles

15 Again, that Church must needs be the Mother of the most auncient Catholique Church, in which Christ himselfe first planted the Faith and Religion which should be

The Pope cannot claime antiquity of Bishopricke from Peter, because Peter was not the first bishop, but Iames.

* Clement lib. 6. Hypotip. Ierusalem the most ancient mother church and not Rome.

be Catholique; and by the meanes of whose Ministers the Catholique Church should receiue it: which Faith and Religion Saint *Matthew*, chap. 26. 55. and Saint *Luke* chap. 21. 37. 38. witneseth Christ taught vnto the people daily in the Temple of *Ierusalem*, and commaunded her Ministers (the Apostles) to publish the same afterwards to the vniuersall world, *Matthew* 28. 19. 20. therefore *Ierusalem*, and not *Rome*, is the Mother of the most auncient Catholique Church.

16 Moreouer, *Ierusalem* must needs be the mother Church of all Christian Nations, for that in her all the Apostles receiued the holy Ghost, and the gifts of tongues, that every Nation might be taught by them in their owne language, what to beleue, and doe, to be saued; the which they had largely put in practise, during well-neere foureteeen yeeres immediately after their calling, before *Peter* came to *Rome*. For they cannot denie but that *Peter* came not to *Rome*, till the second yeere of *Cladius* the Emperour, which was in the yeere of Christ his incarnation 44. Before which time *Peter* planted many Churches in diuers Coasts. For themselves affirme in their *Rozarie*, that before he came to *Rome*, hee spent his time preaching in *Iewry*, *Syria*, *Antiochia*, and other places: Therefore seeing that besides those other Churches which were planted by the rest of the Apostles, *Peter* planted many before he planted a Church at *Rome*, it is cleare, that when as he had planted a Church in *Rome*, hee could be but one of the Daughters, and not the Mother of the most ancient Catholique and Apostolike Church.

There was no Romish Church at all 14 yeeres after *Peter* was called to be an Apostle.

Many Churches were planted in the world before *Peter* came to *Rome*.

17 Lastly, it must needs be the most ancient Church, and the Mother of all the Churches *Militant*, from which the Church *Triumphant*, hath her name deriued; but Saint *Paul*, *Galathians* 4. and Saint *John*, *Reuelations* 21. sheweth her name to be deriued from *Ierusalem*, therefore *Ierusalem* (and not *Rome*) was the Mother of all Christian Churches *Militant*: That is to say, the onely figure of the vniuersall Mother; for as Saint *Matthew*, Chapter 23. 9. sheweth the vniuersall Father to be, not in earth, but in Heaven: so Saint *Paul*, *Galathians* 4. 26. sheweth the vniuersall Mother, not

That must needs be the most in the Church Militant, to which the Church Triumphant with her name is added.

to be in earth, but in Heaven.

18 And now (Christian Reader) as wee shewed thee at large in our fifth Chapter, that before the yeere of Christ 607. there was no Popish Church in Rome; and here, that before the yeere of Christs incarnation 44. there was no Romish Church at all; so will we now shew thee more plainly, that after there was a Romish Church, and that shee was become most famous for her Faith and Religion, that yet even then, shee was not the Mother, but a Daughter, not the head, but a chiefe member of the Apostolike and Catholike Church. *Tertulian*, who lived in the next age after the Apostles, wrote thus: *Runne over, and behold the Apostolique Churches, whereas the Apostles Chaires are yet still continued, and whereas the Authentick writings of the Apostles are pronounced, sounding out the voyce, and representing the face of each one of them. The next Countrey to you is Achaia: There haue you the Church of Corinth. If ye be not farre from Macedonia, there haue you the Church of Philippi, and the Church of Thessalonica: If ye may goe ouer into Asia, there haue ye the Church of Ephesus. If ye border neere to Italie, there haue ye the Church of Rome.* * These so many and so great Churches, are all that same one first Church, planted by the Apostles, from whence issued all the rest. And so are they all first Churches, and all Apostolike, in that they all follow one unitie. And thus wee see, that albeit at this present time, when *Tertulian* wrote this, *Ierusalem* was destroyed by enemies, *Rome* was yet then but a chiefe part of the Church, and not as they write; *The mother and mistresse of all*: neither as they write, that therefore all Churches are subiect to the Sea of Rome, because Peters Seat was translated from *Antioch* to Rome, seeing Saint Cyprian in the open Councell of Affrica, reprehending *Stephanus* Bishop of Rome for seeking that subiection, said; *Peter was neuer so insolent, or arrogant, as to aduance him selfe as Primate, and one vnto whom nouces and punies should be subiect.* But here they haue marred their whole matter, and ouerthrowne the antiquity of the Sea of Rome (which they of long time haue borne the World in hand, was established by Christ himselfe; and that Peter was installed therein, immediately vpon the death of Christ.)

Tertulian de Prescriptione contra Hereticos.

* *Tertulian De Prescriptione contra Hereticos.*

c 24. 7. 1. c.
Agamem. Eccl.
Sacro sancta.

ad Cyprian ad Quirinum.

Christ) in that they affirme *Peters* first See to be at *Antioch*, where *Eusebius* witnesseth; ^{e. Anton. dno. part 1. lib. 6. cap. 4. p. 101. 1.} He was Bishop, and resident vpon that charge seauen yeeres, (euen as *Gregory the Great* also witnesseth) before he came to *Rome*. And thus we see ^{Euseb. and Greg. lib. 3. cap. 1. 4.} how wickedly they haue deluded the World, touching *Peters* supreamacy, and the Antiquity of the Church of *Rome*.

19 But now whereas they alledge succession of vniuersall Popes; and will proue it both by Saint *Irenaeus* and Saint *Augustine*, in that they numbred the Bishops of *Rome* from *Peter*. *Irenaeus* (they say *) numbred the Successours by * In their Cal- name from *Peters* time, thirteene: but let them proue that ^{london.} any one of them, was by him, or any other before him, called vniuersall Pope, and the victory shall be theirs: if they can proue none, then it is certaine, that to his time there was none. Also whereas their Doctor Master *Harding* saith, ^{f. Harding Apol. cap. 8. Division 1. Augustine Epist. 165.} Saint *Augustine*, having reckoned up in order the Bishops of *Rome* to *Anastasiu*, Successour to *Siricus*, who was the eight and thirty after *Peter*, saith, that in all that number & role of Bishops, there is not found one that was a *Donatist*: and therefore he concludeth: Ergo the *Donatists* be not *Catholique*. So we say by the same rule, that forasmuch as Saint *Augustine* found in all that rolle not one that was, or had the title of vniuersall Pope, but Bishop onely, it is cleare that vniuersall Popes cannot be *Catholique*. Againe, that it may appeare that Saint *Augustine* did not approue of any such haughty titles, nor allowed any lawfull, but the name of Bishop. He with the assent of 215. Bishops in the third Councell of *Carthage*, made this decree: & It hath liked vs that a Bishop of a ^{g. Council Car-} First See be not called Prince of Priests, or Highest Priest, or any thing. Cañon such like, but onely a Bishop of a First See. Which words albeit ^{26.} their Doctor Master *Harding* would not haue to extend to the Bishop of *Rome*; yet in the words following, by a consequence he granteth it doth. For saith he, ^{Harding Apo- log. cap. 4. Di-} By these two words, *Prima Sedes*, those Fathers understood any City, in which a Patriarke or Primate hath his See. I call it a First See, or rather (if it might be permitted) a Primate See. In great Cities where the Highest Courts were kept for Iustice, and where the chiefe

The Popes Supreamacy confuted.

*Pagan Priests of the Latines, named Primi Flamines were resident before the coming of Christ, there after Christs coming were Patriarkes or Primates placed, by whom the weighty matter of Bishops should be decided. And we proued in our 5. Chapter and 8. Session, that the foure first Patriarkall Cuses were these. Ierusalem, Antioch, Rome, and Alexandria. Therefore the words of the Councils Decree, must of force as well concerne the Patriarke of Rome, as any of the other three Patriarkes. And that it may appeare they doe, their Gratiation alledging the words of that Council, applyeth them to the Bishop of Rome. Also in the glose are these words: *This is the third part of this distinction, wherein it is said, that the Pope ought not to be called vniuersall Bishop. And as to this Council, I finde not in any Provinciaall Council the name of Pope; so neither in the first, second, nor third generall Council, doe I finde the name of Pope once mentioned, but the name Bishop onely. True it is, that in the fourth generall Council, holden at Chalcedon, about the yeere of Christ 451. the name Pope was giuen to the Bishop of Rome, but not by the Council, but onely by the Bishop of Romes Legate, Lucentius; as appeareth in the 16. action. Who when hee saw that the Council had set downe a Decree (for the restraining the Bishop of Rome from the vniuersall authority which he challenged) and would not reuerse it, he said in the behalfe of himselfe, and Paschasius his fellow Legate: If ye will not put the matter againe to voyces, yet let our protestation against it be set downe in record, that we may know what to informe the Pope of the vniuersall Church. The Iudges answered: That which we pronounced, the whole Council hath approued. The title which this Council gaue to the Bishop of Rome (as appeareth in the beginning of this 16. Action) was the same which they there gaue to the Bishop of Constantinople, which was Archbishop, and not Pope.**

*Harding. A-
pelo. cap. 4. Di-
uision 3.*

20 And now whereas their Master Harding saith, *that Gregory the Great, affirmeth, that this Council did offer to Leo (then Bishop of Rome) the title of vniuersall Pope, and he refused it, this we see not to be so; but had it beene as they say, that this Council did offer it vnto him, and he refused it;*

it maketh as well to proue the title not lawfull, nor to descend from Saint Peter, as that the Conncell refused to giue it vnto him. For if the Title had descended successiuesly from Peter, and beene a lawfull Title, what cause had he to refuse it? Againe, if the Title had beene a lawfull Title, why did Gregory himselfe refuse it, when *Enlogius Patriarke of Alexandria* did offer it vnto him, and not simply refused it, but thus flowred him for his folly? ¹ *Ecce* (saith he) *Behold euen the Title of your Letter, ye haue written the proud poesse, meaning me the vniuersall Pope, notwithstanding I haue forbidden it; I beseech your holinesse doe so no more.* Againe, if the Title had been a lawfull Title, why did he call *Iohn Bishop of Constantinople*, ^m *The fore-runner of Antichrist*, for seeking to bring it into the Church: And say, ⁿ *By this pride of his, what else is signified, but that the time of Antichrist is at hand? ° The King of pride is at hand, and an Army of Priests is prepared, which is a lamentable thing to be spoken.* Yea, and why to make all men to know him by that Title, did hee thus describe him, saying; ^p *He is Antichrist, that shall claime to be called vniuersall Bishop, and shall haue a guard of Priests to attend vpon him? And also to seeke to cleare all his Predecessours to Peters time, from euer claiming that Antichristian Title, saying: q None of my Predecessours Bishops of Rome, euer consented to use that vncoodly name, no Bishop of Rome euer tooke vpon him that name of singularitye.* And further, to shew what an vnlawfull Title it was to be called the vniuersall head of Christs Church, and the danger that might ensue, said; ^r *If we haue but one head, the fall of that head, is the fall of the whole Church: If any man presume to take vpon him the name of vniuersall Bishop, the whole Church falleth downe from her estate, when hee falleth which is called vniuersall; but farre may that name of blasphemy be from all Christian mindes.* By which it appeareth plainely, that the *Romish* that is now, which hath an vniuersall Pope for her Husband and head, is not the Church of Saint Peter, but the Church of Saint Antichrist. And therefore to say that the *Romish* Church which Saint Peter first planted in Rome, was one and the same that the Church of Rome is now, is most horrible blasphemie, and a meanes to bring a great

¹ Gregory. lib. 7.
Epist. 30.

^m Gregory. lib. 6.
Epist. 30.

ⁿ Gregory. lib. 4.
Epist. 34.

^o Gregory. lib. 4.
Epist. 34.

^p Gregory. lib. 4.
Epist. 38.

^q Gregory. lib. 4.
Epist. 32. 36.

^r Gregory. lib. 4.
Epist. 32.

Joachim on
the 17. chapter
of the Revela-
tion.

Katharine in a
prayer for the
reformation.

Joachim upon
the 1. and 2.
chapters of Je-
remer.

scandall vpon that part of the Primitiue Church. For if shee wasthe same; then was shee that Whore of *Babylon*, mentioned by the Angell in the 17. Chapter of the *Reuelation*. For so saith *Ioachim Abbas* of the Popish Church. *The very Text it selfe doth teach* (saith he) *how that the woman beguiled with gold, and which committeth spirituall fornication with the Princes of the earth, is the very Church of Rome, which Babylon-like playeth spirituallly the Whore with strokes and stones.* Again, if that first Church of *Rome* was the same that this Church vnder vniuersall Popes is; then was shee the same which the Angell in the 18. Chapter of the *Reuelation* saith, *Is false, and become the habitation of Diuels*: for so their Saint *Katharine of Siene* saith the Church vnder the Popes is: *Selling* (saith she) *through Symony the grace of the holy Ghost, abusing ecclesiasticall matters, corrupting and killing the soules which Christ hath redeemed with his blood, &c.* O *Tabernacle, but of the Diuell.* And of which *Ioachim* also saith: *This is the Synagogue of Sathan, and his seate.* Therefore to say that this second Church of *Rome*, is the same that Saint *Peter* first planted in *Rome*, is most damnable blasphemie. And thus much for the conclusion of all that which wee haue hitherto in- treated of. Now let vs proceede.



CHAP. IX.

Tending to resoluẽ all men, that the Popish Church cannot be the true and most auncient Catholique Church, because the most auncient Apostolike Church was knowne by hauing onely two Sacraments, and theirs hath seauen; which in it number, as they can not bee found in Scriptures; so can they not be found once named by any of the foure first generall Councils, or any Prouinciall Council, or any of the auncient Fathers, till after the rising of the great Antichrist in Rome.

Also

Also that their Masse was inuented by man, and not the ordinance of Christ and his Apostles. That it tendeth to the overthrow of the power of Christs Sacrifice on the Crosse; casteth mens mindes into a doubtfull wa-nering of their saluation, and finally dissolueth the whole harmony of the scriptures, both Prophetickall and Apostolicall.

I HE *Papists* haue wonderfully deluded the multitude, in making them to beleue that the most auncient Catholique Church, receiued from the institution of Christ, and the ordinance of the Apostles these seauen Sacraments. The first, the Sacrament of *Baptisme*. The second, the Sacrament of *Confirmation*. The third, the Sacrament of the *Altar*. The fourth, the Sacrament of *Matrimony*. The fifth, the Sacrament of *Orders*. The sixth, the Sacrament of *Penance*. The seauenth, the Sacrament of *Extremes unction*. But because they cannot proue by any one place of Scripture these seauen to be Sacraments, nor the number of seauen to come from the institution of Christ, or the ordinance of the Apostles; some of them would proue it by this reason. *The booke in the Apocalypie haue seauen Seales: The seauen Angels haue their seauen Trumpets: Christ hath in his right hand seauen Starres: Christ walketh in the middes of seauen golden Candlestickes: Zacharie saw seauen Eyes vpon a stone: There were seauen Candlestickes in the Tabernacle.* Now if this manner of reasoning will serue to proue that in the true Church of Christ, there must needs be seauen Sacraments, then will this manner of reasoning proue, there must needs be but two. First, for that the first Church consisted onely but of two persons, *Adam* and *Heuab*: Secondly, for that the first publike places, wherein God appoynted himselfe to be serued, was in number but two, the *Tabernacle* and the *Temple*: Thirdly, for that God gaue his Law to the Church in two *Tables*: Fourthly, for that the whole tenure of the Doctrine, wherein God would haue

his Church instructed; is contained in two testaments, *Old and New*: Fifthly, for that the witnesses of those testaments, are said to be two: Sixthly, for that the supream gouernours which God set ouer his Church, were but two, *Moses* and *Aaron*: Lastly, because the whole duty of all Church-gouernours, are included in these two words, *N. rim*, and *Thumim*, there must be but two Sacraments in the Church of Christ. But their Doctour M. *Harding* well perceiuing that this manner of prooue, will not serue the turne, he taketh a better course (as he thinketh) for he will proue his five added Ceremonies, to be Sacraments, because they were called Sacraments by some of the auncient Fathers, as indeede wee graunt they were: but what of this, seeing we can proue, that they called, not onely five other Ceremonies Sacraments, but many moe: as for example, *Tertullian* called the generall state of the Christian Faith, *The Sacrament of Christian Religion*, ^a *Saint Hierome* called *Martyrdom* a Sacrament, ^b *Saint Augustine* called the forme of the Croisse a Sacrament, ^c *Leo* called the *Towe of Virginitie* a Sacrament: ^d *Saint Bernard*, hee called the *washing of feete*, *The Sacrament of daily sinnes*: ^e And yet besides these other five, were many moe called Sacraments: *Saint Hillarie* ^f in diuers places of his writings calleth *Prayer* a Sacrament: *Fasting* a Sacrament: *Weeping* a Sacrament, and the whole tenure of the Scriptures, a Sacrament. For as the *Jewes*, before the comming of Christ, had brought into a custome, to call their Oblations, and whatsoever tended to the worship and seruice of God, *Sacrifices*: So after the comming of Christ, had the Christians brought into a custome, to call almost all whatsoever tended to the worship and seruice of Christ, *Sacraments*. *Saint Augustine* speaking of these and other such new deuices (which were then crept into the Church) saith; *Albeit they be not against the faith, yet with seruile burdens they so oppresse our very religion, which God of his mercy would haue to be free vnder few and most manifest Sacraments of diuine seruice, that the state of the Jewes is much more tolerable: for the Jewes, notwithstanding they knew the time of libertie, yet*

a *Tertull. contra Marcionem*. li. 4.

b *Quint. ad Orosium*.

c *Aug. in Sermonibus*. 19.

d *Leonius De treta Leonis*.

cap. 14.

e *Bern. in Sermonibus de Cana Domini*.

f *Hilar. in Mat. Canon*. 11. 12.

cap. 13.

g *August. in his 119. Epist.*

were

were they subiect onely to the palls and burdens of the Law of God, and not to the deuices of men. Againe hee saith; ^h Our Lord and his Apostles haue deliuered vnto vs a few Sacraments instead of many, and the same in doing most easie, in signification most excellent, in obseruation most reuerend; as is the Sacrament of Baptisme, and the celebration of the Body and Bloud of our Lord. Againe, in another place hee saith; ⁱ These be the two Sacraments of the Church: If these two, then not Seauen.

^h In his third Booke of Christian Dialectic, 6. cap.

ⁱ De Symbolo ad Catechumenos.

2 Furthermore, that it may plainly appeare, that the true Christian Church, is to be knowne onely by hauing two Sacraments, and not Seauen: Let vs heare what Saint Chrysostome saith, his words be these: ^k All those things which appertained to Christ in deede, haue the Heretikes in their Schismes, Churches, the Scriptures of God, Bishops, and other order of Clerkes: likewise Baptisme, and the Sacrament of thanksgiving, and to conclude, Christ himselfe. So that hereby we see it plainly proued, that to Saint Chrysostomes time, (which was about two hundred yeeres before the Papists had a Church) the true Church of Christ was knowne by hauing two Sacraments, and not Seauen: and therefore the Popish Church, by retaining seauen Sacraments, is apparently knowne to be not the true Church of Christ. That man of God Martin Luther (which before had beene a Papist) speaking of this matter, saith thus; ^l In proper speech, those we call Sacraments, which are promises with signes annexed, the rest that haue no signes, are bare promises; wherefore speaking hereof precisely and strictly, there are onely two Sacraments in the Church of God, Baptisme and the Bread, forasmuch as in these onely, we find the signes ordayned of God, and also the promise of remission of sinnes. But here because it may be, they will object and say, that Luther was but of a latter hatch, and but of lesse then one hundred yeeres standing, let them heare what he saith that liued but in one age next after the Apostles, Tertullian by name, thus he wrote against Martin the Heretike: ^m How dost thou breake marriage, neither coupling the man and the woman together; nor being coupled, otherwise admitting them to the Sacrament of Baptisme, and

^k Chrysost. of the Work vpon Matth. xiii. 40.

^l Luth. Babilonick Capti.

^m Tertull. lib. 4. against Marti.

The seauen Romish Sacraments newly invented.

thanksgiving. Note (saith the Translatour) how he striketh away five of the Popish Sacraments, which of their owne heads they haue devised. Yea, and let them heare what hee saith that liued in the next age after that, S. Cyprian by name, thus hee saith: ^a *Then may they be thoroughly sanctified, and become the children of God, if they be new borne by both the Sacraments.* Now in that hee saith, both, it is cleare, that hee acknowledged but onely two Sacraments. But why should wee trouble the Reader any longer about this matter, seeing the question is resolved by these two Writers of their owne. Bessarion and Paschasius & Bessarion saith, ^b *We reade that these onely two Sacraments were deliuered vs plainly in the Gospell.* Paschasius saith, ^c *These be the Sacraments of Christ in the Catholique Church, Baptisme and the Body and Bloud of our Lord.* Therefore forasmuch as by Scripture, they cannot proue their five ceremonies to be Sacraments; nor by the auncient Fathers (before the rising of Antichrist) the number of Seauen onely; and that we haue proued, that for foure hundred yeeres next after Christ, there was but onely our two Sacraments in the Christian Church; that must needes be a counterfeite Christian Church, and of a latter harch, that will be knowne to be the true Catholique Church, by retaining more then two, nay then three times two Sacraments. And that indeed it may more plainly appeare, that by retaining more then two, it is not the true Church: one of the Popes owne Pen men, describing the true Church by her owne notes and markes, saith thus: ^d *In this sensible world that is heere beneath, wee must learne by sensible Tokens to know the very Church of Christ: for otherwise we are not able to reach the truth.* And a little after: *This Church standeth of them that declare by sensible and outward tokens, that they be partakers of Christ, as they be, that confesse Christ to be the Sonne of God. And therefore this Church hath certaine holy Tokens, or Sacraments, ordained to that end, that thereby wee may know them that be of Christ, (so farre forth as by such Tokens coniecturall knowledge may be gathered. Therefore I say, That this Church of Christ, by this coniecturall iudgement is counted holy,* notwithstanding

^a Cyrill. lib. 2.
Epist. ad Ste-
phan.

^b Bess. of the
Euchar.
^c Paschas. of the
Supper of our
Lord.

^d Michel. Cusanus
De potestate Ec-
clesie Romane,
Epist. 1.

notwithstanding wicked men and Hypocrites couer themselves vnder the same outward tokens. And what those tokens are, he expresseth in these words following : *And receiues Baptisme, and the Lords Supper, as well as the Godly.* And thus much for this point. Now let vs see what wee can say to the Sacrament of the Altar, or Masse.

3 Their Masse they would beare the world in hand, was the ordinance of Christ, and formed and framed by the Apostles : and that Saint Peter said their Masse at Rome, and Saint Iames at Ierusalem. But how true this is, these words of their Iohannes Boemos, will plainly demonstrate : *¶ The Masse (saith hee) so call they the Sacrifice, was first vsed to be done in such simple sort ; as is yet accustomed on Good-Friday, and Easter euen, with certaine Lessons before it : But then Pope Celestinus put to the office of the Masse. Thelephorus, Gloria in excelsis ; But Hilarius of Pissania, made, Et in terra, Samachus ordained it to be sung The Salutations which by the tearme of Dominus vobiscum be made seauen times in the Masse, were taken out of the Booke of Ruth, by Clement and Anaclet, and put in, in their places. Galasius made up all the rest to the Offertory, in the same order they be vsed, except the Sequences and the Creede : whereof Nicholas put to the first, and Damascius the next : according to the Synode of Constantinople. Another added the Confiteor : Gregory linked on the Offertory. Leo, the Preface. Gelasius the great Canon, and the lesse. The Sanctus, blessed Sixtus : and Gregory the Pater noster. Sergius tacked on Agnus, and Gregory the poste communion. The closing vp of all with, Ite missa est, Benedicamus, Deo gratias, was Leoes inuention.* Now howasmuch as themselves witness, that their Masse was but the inuention of man, and not fully framed and finished of more then sixe hundred yeares after the decease of all the Apostles : How vntrue must it needes be, that Saint Peter and Saint Iames said this Masse, or that the antiquitie thereof came from Christ and his Apostles ? Now that wee may see also whereunto it tendeth, and know the better how to answer vnto it, let vs obserue their owne definition : thus they define it.

¶ Iohannes Boheim. In his Booke of the beginning of things. cap. ix.

A propitiatory Sacrifice; a Sacrifice to satisfy Gods iustice for sinne, and to reconcile him and his people together, by the daily, or often offering the body of Christ for the sinnes of the quick and dead.

4 Now touching this definition, wee are aduisedly to consider how it can possibly stand with the truth; for if it be of necessity vnto saluation, to haue the body of Christ daily, or oftentimes offered for sinne; then is it certaine, that Christ by the Sacrifice of his death vpon the Crosse, did not take it away: and then are all these Scriptures confounded, which denie it needfull to haue any more oblations for sinne, or the body of Christ any more offered for the same: namely, where the Authour to the *Hebrewes* saith, Chapter 10. 14. *For with one oblation hath he consecrated for ever them that be sanctified:* and where hee also saith, Chapter 10. 10. *We are sanctified euen by the offering of the body of Iesus Christ once made:* and againe, where he further saith, Chapter 9. 26. *Now in the end of the World hath hee appeared once to put away sinne by the sacrifice of himselfe:* and also where he concludeth of this point thus, Chapter 10. 18. *Where remission of these things is, there is no more offering for sinne.* Wherefore if it be true, that of necessity Christ must continually be offered for sinne; then are these testimonies most vntue: but in that they are yea, and Amen, they most truly declare the definition of their *Masse* to be false, and that the necessity of daily sacrificing for sinne, is not grounded vpon the truth. Also seeing that vnder the Gospell, there must not onely be but one onely oblation for sinne, but also but once offered, and that by Christ himselfe; the Papists are condemned for notorious heretikes, that will haue so many thousand oblations, and so many times offered by others. For doe they not thereby make that one Sacrifice of Christ vpon the Crosse, as insufficient for the taking away of sinne, as the daily sacrificing the bodies of beasts, and shedding the blood of Calues in *Moses Law*, which were daily offered, because they serued onely for sinnes past, and not for sinnes to come,

and

Heb. 10. 14.

Heb. 10. 10.

Heb. 9. 26.

Heb. 10. 18.

and therefore as the holy Ghost saith, *Hebrewes 10. made nothing perfect*? Wherefore who seeth not, but that the bringing into the Church the necessity of daily sacrificing for sinne, bringeth in with it the viter overthrow of the efficacy of Christs death and blood-shedding. But forasmuch as the holy Ghost (speaking of the daily offering of Christ for sinne) saith *Hebrewes 7. 27. Which needed not daily, as those high Priests, to offer up sacrifice, first for his owne sinnes, and then for the peoples; for that did he once when he offered up himselfe:* their daily sacrificing for sinne, is not onely superfluous and vaine, but also most hereticall and blasphemous.

5 But what shall we say now, haue they nothing to answer? yea verily, for thus in effect they say: *We acknowledge and confesse, that Christ by the sacrifice of his death, freed vs from the guilt of originall sinne (that is, from that one linne of Adam) but for the malediction of all our actuell transgressions, that to be taken away by the blessed sacrifice of the Masse: which being true, then are wee more beholden to their sacrifice, then to Christs sacrifice. For if Christ by his sacrifice, tooke away onely the guilt of that one sinne, and left vs guilty of many thousand sinnes; what hath he done for vs? but the sacrifice of the Masse, which taketh away the whole multitude of our sinnes, that is it which wee are beholden to indeede. But how true it is, that Christ by the sacrifice of his death and blood-shedding, cleansed vs but from that one sinne onely, these words of Saint Iohn will make it plaine, where hee saith, 1 Epistle, 1 Chapter, 7 verse. The blood of Christ cleanseth vs from all sinne: and also these words of Saint Paul; Titus 2 Chapter, 14 verse. He redeemed vs from all iniquity: and likewise these words, where hee speaking of our condemnation by originall sinne, and the restoring vs againe by Christ, saith; Romans 5 Chapter, 16 verse. Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence to condemnation, but the gift is of many offences to iustificatiō.*

Thomas of Aquine. De venerabile. Sacra. Altar. cap.

1. Epistle of Iohn, 1. chap. 7 verse.

Titus 2 chap. 14 verse.

om. 5. 16 ver.

5 Againe, if it be true, that the suffering and death of Christ, serued but for the healing the wound of originall sinne, and not also for our actuell transgressions; then is not

this true which the Prophet *Ezay* saith, *Chapter 43. 5.* He was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Therefore it is very cleare, that if the Papiſts doctrine be true, the doctrine of the Prophets and Apostles are meereſly falſe. But if we ſhall beleue them, that Chriſt by his ſacrifice vpon the Croſſe, did ſatiſſie the wrath and iuſtice of God, for one part; and they by their ſacrifice vpon the Altar for another part, and ſo Chriſt with them, and they with Chriſt, as fellow-helpers and copartners together, doe fully ſatiſſie Gods iuſtice for all ſinne; how ſhall we beleue the Prophet in another place? where (in the perſon of Chriſt) he ſaith, *Chapter 63. 3.* I haue trodden the Winepreſſe alone, and of all people there is none with me. Or, that which the Authour to the Hebrewes ſaith of Chriſt, *Chapter 1. 3.* He hath purged our finnes by himſelfe: or that which he ſaith, *Chapter 9. 26.* He hath put away ſinne by the ſacrifice of himſelfe. Wherefore as I ſaid, if we muſt imbrace their doctrine for truth, then muſt we reiect the doctrine of the Prophets and Apostles as erroneous. But what ſaith Saint *Ambroſe* to this partnership in taking away ſinne? euen thus he ſaith: *The Lord remaineth alone; for no man can be partner with God in forgiving of finnes; this is Chriſts onely office, that hath taken away the finnes of the World.* Therefore to reſtraine the power of Chriſts ſacrifice to that onely one ſinne of *Adam*, that ſo the multitude of our transgreſſions might be done away by the ſacrifice of their *Maſſe*, is vtterly to overthrow the proper prerogative of Chriſt, and the whole vertue of his death and paſſion, in which the matter of remiſſion of finnes, iuſtification, and ſaluation, doth onely conſiſt. For as the Apoſtle Saint *Paul* ſaith, *Coloſſians 1. 22.* In the bodie of his fleſh through death, he made vs holy and blameable, and without fault in the ſight of God: and ſet at peace, through the blood of his Croſſe, both the things in earth, and the things in heauen. Wherefore to bring in any other ſacrifice for ſinne, but onely the oblation of Chriſts body broken, and his blood ſhed, and that offered by himſelfe once for all; is vtterly to overthrow all whatſoeuer Chriſt hath done for mans redemption

Ezay 63. 3.

Heb. 1. 3.

Heb. 9. 26.

Ambroſe in
his 9. Booke,
76. Epistle.

Coloſſians 1.
22.

demption; to cast mens mindes into a doubtfull wauering
of their saluation, to proue the Prophets and Apostles false
witnesses, and finally, to dissolue the whole harmony of the
Scriptures, both Propheticall and Apostolicall. For in that
the holy Ghost saith, *Hebrewes 9. 14.* *Christ offered up him- selfe;* *Hebrewes 9. 14*
it is cleare, that no sacrifice can serue for sinne, but
where Christ himselfe is the Priest. Also seeing hee saith,
verse 22. *Without shedding of blood, there is no remission of sins;* *Cap 9. 22.*
if Christ himselfe should come amongst vs, and offer him-
selfe neuer so often, and not shed his blood, it could doe vs
no good. Againe, seeing hee saith likewise thus of Christ,
Verse 25. *Not that he should offer himselfe often, for then must* *Cap 9. 25.*
he often haue suffered since the foundation of the world; he offer-
ing himselfe neuer so often, without as often bringing death,
could doe vs as little good. Therefore we seeeth not but
that the sacrifice of the Masse, whereat Christ is not the
Priest, nor in which the blood of Christ is shed, nor he suffer-
ing death, how often soeuer it be celebrated for our sinnes,
profiteth iust nothing at all, nor doth any good? Nay, ra-
ther who seeth not what hurt it doth, in that men are indu-
ced to looke for that there, which indeede is not there to be
had? For whereas they make the multitude to beleecue, that
they sacrifice in their Masse the very body of Christ for
their sinnes; the Scripture denieth him to be there, or any
where else but in heaven. For as the Authour to the He-
brewes saith, *Chap. 10. 12.* *This man after hee had offered one* *Heb. 10. 12*
sacrifice for sinnes, sitteth for ever at the right hand of God, and
from thence tarrieth till his enemies bee made his foote-stool:
which as Saint Luke sheweth, *Acts 3. 21.* is till the end of the
World: and therefore how can they come by his body to
offer in their Masse? As for that they say, it is easily to be
come by, because by the words of consecration, the bread
is transubstantiated into the body of Christ, and the wine
into his blood; is easily confuted by Saint Chrysostome, Theo-
doret, Pope Galasius, and their Bishop Fisher. Chrysostome saith,
The bread when it is sanctified by meanes of the Priest, it is exal- *Chrysostome*
ted to the name of Lords body, yet the nature of bread doth still re- *Ad Galatians*
maine. Againe he saith, *The very body of Christ it selfe, is not* *Monachus.*
Matthew

* *Theo. in Dialogue 1.*

x *Gala. against Eutiches.*

y *Fisher against Luther.*

in the holy vessels, but the mystery thereof is there contained. *Theodores saith,* The sacramental signes goe not from their owne nature after sanctification. Pope Galasius saith, x There leaueth not to be the substance of bread and wine, nor the nature of wine. Their Bishop Fisher saith; y No man shall proue by the very words of the Gospell, that any Priest in these our dayes doth consecrate the very body and blood of Christ. And a little after hee saith, Neither is there any word found here (meaning in the new Testament) to proue that there is the true presence of Christs flesh and blood in our Masse. So that by this who seeth not how impiously they delude the ignorant, in making them to beleue that they haue the body of Christ in the Pixe, or Priests boxe, to sacrifice for their sinnes: and cause them also to commit idolatry, in adoring the bread for Christ?*

6 Now therefore (Christian Reader) forasmuch as thou heardest before, that the holy Ghost maketh it a necessitie, that so often as Christ is offered for sinne, hee must as often be crucified to death; it is cleary, that the *Papists* necessitie of daily offering, bringeth in with it, a necessitie of daily crucifying and killing of Christ. Wherefore in ordayning an order of daily sacrificers of Christ; what else doe they, but establish an order of daily crucifiers and killers of him? in which therefore it is euident, they shew themselves much more horrible and vile, then *Judas* did in betraying of Christ: For notwithstanding *Judas* for filthie lucre deliuered his Maister to be crucified; yet did he not seeke to procure an order for the continuall crucifying of him: neyther to iustifie his action, did hee contend with the gaine sayers; but with great horreur of conscience, condemned it as euill, and after a sort repented, and brought againe the money, the hier of his fact, and deliuered it backe to the owners: but these murtherers, not onely contend for the necessity of that they doe; but also haue receiued great summes of money, oftentimes to sacrifice, and consequently to crucifie Christ: and yet haue they not by restoring any part thereof, shewed so much as that signe of *Judas* his outward repentance. Moreover,

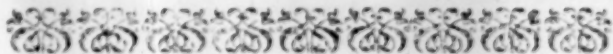
it is very cleare, that this their doings, hath a farre worse effect, then *Iudas* his action had; for *Iudas* his action (in respect of Gods determinate counsell) furthered mans saluation: but the necessitie of daily sacrificing for sinne, (vnder the Gospell) vtterly ouerthroweth mans saluation. And yet notwithstanding, they sticke not to say, that this is that Sacrifice of the New Testament, which the Prophet *Malachie* fore-tolde, God had appoynted the Christian *Gentiles*, to offer vnto him in euery place: whereas it is cleare it is meant of the whole spirituall worship and seruice of GOD vnder the Gospell, which consisteth of preaching, praying, and thanksgiving, as may plainly appeare by these auncient Fathers interpretations vpon the same place of the Prophet. *Tertullian* saith, ^a *The pure Sacrifice that Malachie speaketh of, that should be offered in euery place, is the preaching of the Gospell to the ende of the World.* Saint *Hierome* saith, ^a *The Prophet Malachie meaneth hereby, that the prayers of holy people should be offered to God, not onely in Iewrie, but also in all places.* Also *Iulianus Martyr* saith, ^b *Esaies promised not the restoring of a bloody Sacrifice, but the true and spirituall Sacrifice of Praise and Thanksgiving.* Therefore we see that the spirituall Sacrifice vnder the Gospel, is preaching, praying and thanksgiving. To conclude, whereas they would haue made the world to beleue, that their *Masse* (and the vse thereof) is but the application, or applying of the Sacrifice of Christs Death and Blood vnto vs: wee see it tendeth to the vtter destroying of Christs Sacrifice, for that they make their Sacrifice of the *Masse*, the very substance of the thing it selfe.

Malac. i. 11.

^a *Tertullian in his Exhortation vnto Christians.*

^a *Hierome vpon the first of Malachie.*

^b *Iulianus Martyr, in Dialogo cum Tryphone.*



CHAP. X.

Tending to resoluẽ all men, that the words of Christ, in the sixth Chapter of Saint Iohns Gospell (touching the eating his flesh, and drinking his blood) are onely bus

v

figure.

figuratiue speeches : as also those his other words, when he instituted the Sacrament, and deliuering the Bread to his Apostles, said : Take, eate, this is my body which is giuen for you.

John 6. 39.



QV R Sauour Christ, teaching in the Synagogue at Capernaum, deliuered these words vnto the Iewes, saying : I am the liuing Bread that came downe from heauen : If any man eate of this Bread, hee shall liue for euer : and the Bread that I will giue, is my flesh, which I will giue for the life of the world. Againe, Except yee eate the flesh of the Sonne of Man, and drinke his blood, ye haue no life in you. And againe, Who soeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day. For my flesh is meate indeede, and my blood is drinke indeede : he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the liuing Father hath sent me, so line I by the Father; and he that eateth me, euen he shall line by me.

Verse 57.

Verse 53.

Verse 54. 55.
30. 57.

2 Now in these words (Christian Reader) we are chiefly to obserue these three things. First, that the scope and drift of our Sauour Christ, was to enduce the Iewes to haue vnderstood, that he was the second person in the Godhead, equall with the Father; and that it was of necessity vnto saluation; that they should eate and feede on him, as he was God. And this is it which he said. *I am the liuing bread which came downe from heauen : If any man eate of this bread, he shall liue for euer.* Secondly, he would they should haue knowne, that he being the second person in the God-head, had taken into his diuine nature flesh and blood : and that it was also of as great a necessity vnto saluation, that they should eate and drinke the same, and feede on his flesh and blood. And this is it which he also said. *Except ye eate the flesh of the Son of man, and drinke his blood, ye haue no life in you.* Thirdly, he would they should haue perceiued, that as he was both God and man, so it was also of as great a necessity vnto saluation, that they should feede on both his natures vnitedly together. And this is it which hee further said vnto them.

Christ must be eaten as he is God, as hee is man; and as he is both God & man.

He that eateth me, even he shall live by me. By which we see it evident and plaine, that none can be saved, but those that doe eat Christ; not onely as hee is God, but also as hee is man; and also as he is both God and man. Eaten then he must be of necessity, (as both the *Papists* and we confesse) but the manner how hee must be eaten, is all the matter in question; whether spiritually by faith, or corporally with the mouth and teeth.

3 The *Jewes* supposing Christ had beene man onely; when they heard him say hee was the bread of God that came downe from heauen to giue life vnto the World, and that he that did eat thereof, should not die; they were offended: but when he added further, and said, *And the bread that I will giue, is my flesh, which I will giue for the life of the World, of which whosoever shall eat, shall haue everlasting life*; they ragged and murmured among themselves, saying, *How can this man giue vs his flesh to eat? This is an hard saying; who can heare it?* But when our Sauiour perceiued their carnall vnderstanding, in which they so grossely erred in the manner of eating, by imagining they should haue eaten him with their mouthes and teethes, as their Fathers did eat *Manna*; then in the 58. verse fully to resolute them, that he meant no such kinde of eating, he said. *Not as your Fathers did eat Manna.* And yet more fully to resolute them, that indeede he meant a spirituall kinde of eating; in the 57. verse he said plainly thus: *As the living Father hath sent me, so live I by the Father, and he that eateth me, even he shall live by me.* By which words he declared vnto them, that as he did not live carnally by the Father, but spiritually; so should they live spiritually by him. Howbeit such was their

peruerfenesse, that they would none of his interpretations, but because he had said, they must eat his God-head, they would no otherwise vnderstand, but that hee meant, they should eat it carnally; and also because hee had said they must eat his man-hood, they would no otherwise, but that they should eat his flesh corporally: then said Christ further vnto them, *It is the spirit that quicketh, the flesh profiteth nothing*: Meaning as they vnderstood it should bee

To eat & feed on Christs flesh, is to beleeue that by the suffering in his flesh, hee tooke away the sinne of our flesh.

The *Jewes* erring in the manner of eating, could profit nothing by the matter they should eat.

The cause was, they would none of his interpretations.

The manner
wherein they
eate. Christ
hath so shew-
eth, Verse 64.

eaten; for otherwise his flesh was as profitable as his God-head (vnto those that did eate it after that manner as hee meant) else would he not haue said, *Whoſoeuer eateth my fleſh, hath eternall life: and except ye eate the fleſh of the Sonne of man, and drinke his blood, ye haue no life in you.* But therefore they failing in the manner, could profit nothing by the matter they ſhould eate, and the manner wherein they failed, hee declared in the 64. verſe, was, becauſe they did not eate him ſpiritually by faith. For ſaid he: *But there are ſome of you which beleene not.*

Eating and be-
leeuing, is both
but one thing.

4 Thus then we may be fully reſolued, that the manner of eating which Chriſt meant; was ſpiritually by faith, which hee made plaine vnto them, not onely in that 64. verſe, but almoſt throughout the whole Chapter: for wee may there ſee, that whenſoeuer he ſpake of eating, ſtill hee added beleeuing, onely to manifeſt vnto them, that by eating, he meant beleeuing. Alſo that they might the more plainly haue vnderſtood, that by eating and beleeuing, he meant but one, and one onely thing, he expounded it vnto them, by that one onely effect, which he declared, both eating and beleeuing hath. For as in the 54. verſe, he ſaid: *Whoſoeuer eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.* So in the 40. verſe he ſaid: *This is the will of him that ſent me, that whoſoeuer ſeech the Sonne, and beleueneth in him, ſhould haue euerlaſting life; and I will raiſe him vp at the laſt day.* Wherefore ſeeing he ſhewed them ſo plainly, that the effect of eating and beleeuing, was but one and the ſame thing, they might the more eaſily haue vnderſtood, that by eating and beleeuing, he meant but onely one and the ſame thing; and ſo conſequently, that they ſhould eate him ſpiritually by faith, and not after a carnall and corporall manner.

a Chriſt, in his
12. Hom. Gene-
ſis.

5 And thus (Chriſtian Reader) haue we found out the true meaning of thoſe words of Chriſt, touching the eating and feeding on him; euen by conſtantly place with place, and verſe with verſe, which is doubtleſſe the moſt ſureſt way for the bringing the truth to light, euen by expounding one Scripture by another. For as Saint *Criſtoſtome* ſaith; *The holy*

holy Scripture expoundeth it selfe, and suffereth not the Reader to erre. And as Saint *Augustine* saith; ^b The circumstances of the Scriptures, is not to give light, and to open the meaning. As also in another place, ^c Darke places are to be expounded by more plaine places. The surest way of expounding the Scripture, is to expound one Scripture by another. But the Papists refusing to take this course, have most grossely erred in the true understanding of Christ; and also most ignorantly charged vs to hold that heresie of those obstinate and blind *Capernaites*, whereas indeed, they themselves hold the heresie. For their heresie was (as we see) that Christ meant a corporall kinde of eating, even as they hold; but we hold cleane contrary: and therefore not we, but they are of the fellowship of those first Authors of that heresie; who as the Text declareth, did therein so fall from Christ, as that they forsooke his company. Wherefore, all that will wilfully fall away from Christ, let them with those caulling *Capernaites*, hypocriticall Disciples, and our counterfeit Catholiques, hold that heresie.

b. August. in his Booke of questions, 83. the 69. question.
c. 3. Booke, 29. Chap. of Christian doctrine.

6 But now forasmuch as it is an vsuall thing with them, whensoever they see themselves convicted by Scripture, to tell vs, that no Scripture is of any private interpretation; and therefore vnlesse we can shew them, that the same Scripture is so expounded by the ancient Fathers, they will not admit it, be the sense made neuer so plaine: Let them therefore heare how the ancient Fathers testimonies doe expound those words of Christ.

7 Saint *Origine* writing vpon those words. Except ye eat the flesh of the Sonne of man, and drinke his blood, ye have no life in you, saith; ^d Consider that these things written in Gods Booke, are figures, and therefore examine and understand them as spiritual, and not as carnall men; for if you understand them as carnall men, they hurt you: for even in the Gospell there is found a letter that killeth: for if you follow the letter or words of this that Christ said; Except ye eat the flesh of the Sonne of man, and drinke his blood, this letter killeth. Again, *Origine* vpon the same words saith: ^e This letter killeth; but if thou take it spiritually, it killeth not, but in it is a quickning spirit: understand therefore spiritually the

d Orig. in his 7. Booke vpon Leuiticus.

e Orig. in his 7. Booke vpon Leuiticus.

Auguſtine in
his 3. Booke of
Chriſtian do-
ctrine.

Vpon the 9.
Verſe.

In his 27.
Treatiſe vpon
Iohn.

In his 26. trea-
tiſe vpon Iohn.

In his 26. trea-
tiſe vpon Iohn.

In his Booke
againſt the
Iewes, 9. cap.
m Chriſtoſtome
in his 46. Hom.
vpon Iohn.

In his 14.
Hom. vpon
Iohn.

In Iohn. Hom.
39.

theſe things that be ſpoken. Alſo Saint Auguſtine vpon the ſame words ſaith: *Now this ſaying of Chriſt, Except ye eate the fleſh of the Sonne of man, and drinke his blood, ye haue no life in you, ſeemeth to command a haynous and a wicked thing, therefore it is a figure. Againe, writing vpon thoſe words: It is the ſpirit that quickneth, the fleſh profiteth nothing, thus he expoundeth them. Ye ſhall not eate this body that ye ſee, neither ſhall ye drinke that blood that they ſhall ſhed which crucifie me; I haue commended vnto you a certaine Sacrament, being ſpiritually vnderſtood, it will giue you life. Againe, *When you ſhall ſee the Sonne of man aſcend vp where he was before, then ſhall you vnderſtand that he giueth not his body in ſuch ſort as ye imagine, neither that he is to be conſumed by bit and morſels. Alſo fully to reſolue all true Chriſtians that Chriſt meant, that none could eate him effectually vnto ſaluation, but ſuch onely as eate him ſpiritually, he ſaith; He that eateth inwardly, not that eateth outwardly; he that eateth in heart, not that profeſſeth with the teeth: to beleue in Chriſt, that is the eating the bread of life; prepare not your mouthes, prepare your hearts. And againe he ſaith; Our Lord called himſelfe the bread that came downe from heauen, exhorting vs to beleue in him; for to beleue in him, that is the eating the bread of life; he eateth that beleueth in him. Alſo in reproving all thoſe in particular, that would eate Chriſt carnally, he ſaith: *Why doeſt thou prepare thy belly and thy teeth, beleue, and thou haſt eaten. Therefore ſaith Saint Chriſtoſtome, If any man vnderſtand thoſe words of Chriſt carnally, he ſhall ſurely profit nothing thereby; for what meaneth theſe words: The fleſh profiteth nothing, he meant not his fleſh, God forbid; but hee meant of all thoſe that fleſhly, and carnally vnderſtand thoſe things which Chriſt ſpake, and what is carnall vnderſtanding elſe, but to vnderſtand them as they be ſpoken? And therefore it is which in another place he ſaith: God will not that we vnderſtand the words of holy Scripture ſimply and plainly as they lie, but with great wiſedome and diſcretion. And that indeed it may more plainly appeare, that by retaining more then two, it is not the true Church: one of the Popes owne Pen-men deſcribing the true Church by her owne notes and markes, ſaith thus. In this ſenſible world, that is here beneath, we muſt learne***

*Nicol. Cusa-
nus, De pote-
state Ecclesie
Romane, Epist. 1.*

learne by sensible tokens to know the very Church of Christ: For otherwise we are not able to reach the truth. And a little after. This Church standeth of them, that declare by sensible and outward tokens, that they be partakers of Christ, as they be, that confesse Christ to be the Sonne of God. And therefore this Church hath certaine holy tokens, or Sacraments, ordained to that end, that thereby we may know them that be of Christ, (so farre forth as by such tokens coniectured knowledge may be gathered. Therefore I say. That this Church of Christ, by this coniecturall iudgement is counted holy, notwithstanding wicked men, and hypocrites couer themselves vnder the same outward tokens. And what those tokens are, he expresseth in these words following: And receine Baptisme, and the Lords Supper, as well as the godly. And thus much for this point. Now let vs see what we can say to the Sacrament of the Altar, or Masse. And thus we see that those words of Christ, are spiritually to be vnderstood, and not carnally, as the Papiists vnderstand them: neither doe I see how they can properly apply those words to the Sacraments for that we see, the scope and drift of Christ, was onely there, to draw them to the knowledge of him, as he then was, to wit, both God and man, and that he being God, was become man, to satisfie the wrath and iustice of God for man, in the same flesh that man had offended in, that so they might haue beleueed, that he was the same Messias and Sauour, foretold by Moses, on whom they did relie: but no one word of the Sacrament: therefore it seemeth to me, those words doe not directly concerne the Sacrament, or Sacramentall eating. And the rather also may they be of my minde, for that these of their owne side, haue thus writen.

Michael the of eating the Sacrament, Christ in the sixth Chapter of Saint Iohn. (saie nothing. And this he there proueth. Their Doctor Doring saith: P That saying hath no foundation, or warrant in the words written by Saint Iohn. Therefore to speake of the receiuing of the Sacrament, in true vnderstanding, it hath no force. And a little after. For this was spoken long before the Sacrament was ordained. Therefore out of those words, they can make no good prooffe, touching the communion of the Sacrament, seeing the Sacrament at that time had no being. Wherefore let

*Michael the
contra Luth-
rum.*

*Doring, in
Psalm 110.*

vs now come to the words, which properly and directly appertaineth to the Sacrament, or Sacramentall eating. Which when Christ deliuered the Sacrament to his Apostles, were these. *Take, eate, this is my body, which is giuen for you: or as Saint Paul saith: Which is broken for you.*

8 Now touching these words (Christian Reader) which they would haue also literally to be taken, and not figuratiuely to be vnderstood, it will plainly appeare, that they are but figuratiue speeches. First, for that when as Christ deliuered the bread, and said, *Take, eate, this is my body, which is broken for you*; his body was not then broken, but was broken the next day after. Secondly, for that it was his very bodie that deliuered the bread, which he called his body, and it is certaine he had not two bodies: therefore in calling the bread his body, and the wine his blood, they were onely such figuratiue speeches, as he vsed at other times; as when he called himselfe a doore, a vine, a shepheard, &c. and where he is called a Lyon, a Lambe, &c. And as are vsed in many other places of the Scriptures, as *Genesis 33.* Where *Jacob* called the Altar which he had set vp; *The mighty God.* And likewise in *Iudges* the 6. where *Gideon* called his Altar *Iehouah*: which were none of them so, but figuratiuely. And therefore it is which *Saint Paul* saith, *Romans 4.* *God calleth those things which be not, as though they were:* euen as himselfe also did, when he called the stonie Rocke Christ: which as *Saint Augustine* saith; *¶ Was not Christ by substance, but by signification.* And as God himselfe did, *Genesis 17.* where he called circumcision, which was but the Sacrament, or signe of his couenant, *The Couenant.* Therefore it is certaine, that those words of Christ, in calling bread his body, and wine his blood; were but the like figuratiue speeches. And that the Reader may be the more fully resolued, that they were indeede but figuratiue speeches, let him diligently obserue these testimonies of the auncient Fathers.

1 In his Booke
against Mar-

tin.

¶ Ambrose 4.

Booke 5. Cha.

of Sacraments.

9 *Tertullian* saith; *¶ Iesus tooke bread, and giuing it among his Disciples, made it his body, saying: This is my body; that is to say (saith he) a figure of my body.* *Saint Ambrose* saith, *¶ The Priest saith; Make vnto vs this oblation to be acceptable, which is the figure*

figure of the body and blood of Christ. Theodoret saith; ^{his 1 Dialogue.} "It is cleare that they are the figures of those things whereof they beare the name. So that howsoever, as Saint Cyprian saith: ^{a Cyprian de oratione Christianis.} Christ in his last Supper gave to his Apostles, with his owne hands, Bread and Wine, which he called his Body and Blood, yet on the Crosse he gave his very body to be wounded with the hands of Souldiers, that the Apostles might declare to the World, how, and in what manner, bread and wine may be the flesh and blood of Christ, and the manner hee straigh wayes declareth thus: that those things which doe signifie, and those things which are signified by them, may be both called by one name. And therefore it is also which Saint Augustine saith; ^{* August. 27.} "A thing which signifieth, is wont to be called by the name of the thing which it signifieth. And in another place, ^{quæstion vpon Leuit. x in his 23. Epistle to Bonifacius.} "For if Sacraments had not some similitudes or likenesse of those things whereof they be Sacraments, then they should be no Sacraments at all; but for their similitude and likenesse commonly they have the names of those things whereof they be Sacraments Therefore (saith he) after a certaine manner of speech, the Sacrament of Christ's body, is Christ's body, the Sacrament of Christ's blood, is Christ's blood. And in another place thus; ^{y In his 18. Booke. 48. Chap. of the City of God.} "All signes and tokens, seeme in a manner to beare the persons of the things themselves, that they signifie: So the Apostle saith, The Rocke was Christ, for that the Rocke whereof it was spoken, signified Christ. And thus we see the matter made as cleare as the Sunne that shineth at noone day; that those words of Christ, in calling bread his body, and wine his blood, were onely but figurative speeches: and therefore the bread and wine, are onely but figures of his body and blood. But yet forasmuch as the Antichristians have so belorded the multitude, in making them to beleue, that after the words of consecration, the bread and wine is transubstantiated into the naturall body and blood of Christ; let vs heare a little further what the Fathers say more fully to this point.

10 Saint Ambrise hereof saith thus: ^{z Ambrise in his Booke of those things that are declared by the myst ries, the last Chap. a Th. 2. in his 1. Dialo. 2. In his 2. Dialo. 2.} "Before consecration, another kinde is named: but after consecration, the body of Christ is signified. Theodoret saith: "Christ did honour the visible tokens with the names of his body and blood, not changing the nature, but adding grace unto nature. Againe he saith; "The

Figurative speeches touching the Sacrament.

c *Christ. ad
Casatium Mo-
nacho.*

d *In his 21.
Hom. vpoa Ma-
thew.*

e *Gelasius a-
gainst Eutyches.*

f *Fisher against
Lutder.*


g *August. in his
Booke of pro-
fit of repen-
tance.*

Sacramentall signes goe not from their owne nature after sanctifi-
cation. Also Saint *Christostome* saith: *“The bread before it be
sanctified is called bread; but when it is sanctified by the meanes of
the Priest, it is deliuered from the name of bread, and is exalted
to the name of the Lords body, yet the nature of bread doth still re-
maine. And therefore in another place he saith plainly thus:
“The very body of Christ it selfe, is not in the holy vessels, but the
mystery or sacrament thereof is there contained. But that which
is more then all this, the Pope himselfe saith, euen Gelasius
by name: “There leaneth not to be the substance of bread and
wine, or the nature of wine: and indeed the image, or representa-
tion of the body and bloud, and the likenesse thereof, is published in
the ministrations of the mysteries. Therefore it is which their
Bishop Fisher saith: “No man shall be able to proue by the very
words of the Gospell, that there is the true presence of Christs flesh
and bloud in our Masse. To conclude, Saint *Augustine* saith:
“It is a dangerous matter, and a seruitude of the soule, to take the
signe instead of the thing that is signified. And here haue we suf-
ficient experience in the Papists, who by taking the signe for
the thing it selfe, commit most horrible idolatry, in adoring
the bread for Christ.*



CHAP. XI.

*Tending to resolve all men, that wee ought not to pray to
Saints, but to God onely: neither to worship Saints, but
God alone: And that it is Sacriledge to doe either.*

1.  Great part of the World (Christian Reader)
hath of long time been carried away with the
multitude of *Papish* delusions, amongst which
this is one. Namely to say: *We must goe to God
by the mediation of Saints, as by noble men we goe vnto a King.*
Whereby haue they drawne the people to impart the glory of
the

the Creator, to the creature: euen to pray to Saints, whereas they should pray onely to God. For so hath the Lord commanded vs, saying, *Psalme 50. Call vpon me in the day of thy trouble, and I will heare thee, and thou shalt glorifie me.* Now therefore seeing the Lord commandeth vs to come vnto him, why should we goe first to any other, yea, first or last? Againe, seeing the Lord accounteth it a part of his glory to be prayed vnto, is it not a stealing from him a chiefe part of his glory to pray vnto others? yea, verily. And therefore all those that make any intercessio to Saints, can no more look to obtaine any good at the hand of God, then theeeues can looke to obtaine good at the hands of those from whom they robbe and steale.

2 Our Sauour saith, *Matthew 23. One is your Doctor, Matthew 23. 8. euen Christ.* Saint Luke saith, *Chap. 3. Him must wee heare in Acts 3. 22. all things.* Saint Paul saith, *1 Cor. 1. He is our wisdom.* Now *1 Cor. 1. 30.* if Christ be our Doctor and Teacher, and him whom wee must heare in all things, and also our wisdom by which we are to be directed: then ought we to learne of him, both to whom we should pray, and also the manner how to pray. And hereof haue we a plaine example in the Apostles, who knowing that the whole World was to be taught by him, desired him to teach them how to pray. *Master (said they) teach vs to pray, as Iohn also taught his Disciples: and Christ Luke 11. 1.* being as willing to teach them, as they were to learne, began thus to instruct them, not onely in the manner how, but also to whom they ought to pray. *When ye pray (said he) pray vnto your Father which is in secret, and he shall reward you openly.* Againe (said he) *After this manner pray ye. Our Father which art in Heauen, &c.* *Matthew 6. 9.* Now if Christ were wise enough to teach his Apostles, then are wee to learne by his directions, not onely not first to goe to Saints; but not at all, but onely to God the Father of Heauen.

Wherefore then this vterly condemneth the *Papists* of most wretched impiety, that will teach men first to goe to Saints. Also it flatly condemneth them of arrogancy, intaking vpon them to be wiser then Christ, who in his heauenly wisdom, knew best how to instruct Gods children in

the right way, for the most speedy and surest obtaining their petitions.

3 It was not without great cause (Christian Reader) that St Paul said: *Christ is our wisdom.* For had he sent vs to the Saints departed, yea, had hee picked out of all the Patriarks and Prophets, *Abraham the Father of the faithfull*, to haue prayed vnto, that by his mediation we might haue come to God, what had it auayled, seeing the Prophet *Esay* saith, Chap. 63. *Abraham is ignorant of vs, and Israel knoweth vs not?* Yea, seeing *Salomon* the wise, saith: *The dead know nothing at all?* But therefore wee see Christ did it not; otherwise, hee should haue condemned himselfe of Popish ignorance, in sending vs to seeke helpe at their hands, who are ignorant of vs, and knoweth not how to doe vs any good. Saint *Augustine* reproving those heretikes of his time (which sought for helpe of the dead) declared plainely vnto them, that they did but delude themselves, and spend their labour

a *Augustine* in his
Book of the spirit
& soule. 29.

in vaine; for said he: *The (soules of them that be dead, are there where they doe not see, nor heare, what things are done, or chauce in this life: Such is the care they haue for the liuing, that they know not what we doe, euen as our care is for the dead, that wee know not what they doe.* And therefore it is, which in another

b In his Booke
of free-will.

place he saith: *We are not commanded to goe to any creature, that we might be made blessed; but to the Creator and maker of all things, of whom if wee be perswaded otherwise then the truth is, we are deceiued with a damnable error.* Saint *Chrysostome* likewise, hauing to deale with the same kinde of heretikes, that supposed they could not come to GOD, but by the meanes and mediation of Saints, thus reproved their errour, saying; *c There is no neede of a Porter, or Mediatour: say onely,*

c *Chrysostom* in his
Sermon of going
forward to the
Gospell.

Lord haue mercy vpon me: we haue no neede of an Advocate with God, nor of any running or gadding about, for to speake faire vnto others; for although thou be alone, and without an Advocate, and pray vnto God by thy selfe, thou shalt obtaine thy petition. For God doth not so easily heare vs, when others pray for vs, as when wee pray our selues, although we be full of much euill and vnrightheousnesse. And yet to proue that we are indeede sooner heard when we pray our selues, then when others pray for vs, he
bringeth

bringeth the example of the woman of Canaan, of whom he saith vnto vs thus : *Then seest how Christ denied and put her backe, when other men prayed for her (meaning the Apostles) but as soone as shee cried for her boone and gift, he granted it. Behold (saith he) the wisdom of the woman : shee prayeth not to Iames, shee intreateth not Iohn, shee goeth not to Peter, shee did not get her selfe to the company of the Apostles, shee sought for no Mediator. By which he giueth vs to vnderstand, that the most surest way for the obtaining our requests, is to pray to God our selves, and not to trust to spokesmen : for as Saint Ambrose saith ; ° To obtaine Gods fauour, from whom nothing is secret, as knowing what euery man is meete to haue, we neede no spoke, man, but a deuout minde, for where soeuer such a man speaketh to God, God will heare him. By which we see, how vaine a thing it is to say ; We cannot come to God, but by the mediation of Saints. Yea, the same Father, in the words going before, doth proue such speeches but vaine, and to proceede out of the moutnes, not onely of vaine men, but of a perueise Sect past shame. For saith he, *¶ Alien through shame use accustomably euery where this miserable excuse, why they neglect to come to God, (saying, that by them we goe to God, as by Noble men we goe vnto a King. And then flouting them for their foolery, he thus finisheth vp his speech, saying. Well said ; is there any man so mad, or so unmindfull of his health, to gine vnto a Nobler man the honour due vnto a King onely ? for that if any in such sort behaue themselves, they are iustly condemned as guilty of treason. And (saith he) shall these men not thinke themselves guilty, which gine the honour of the name of God, vnto a creature, and forsaking their Lord, doe worship their fellowseruant ? as though there were any thing greater then God, to whom a man might doe service. For therefore (saith he) doe we goe to a King by trsbuners, and Noble men ; because the King is a man, and knoweth not whom he may be sure to trust. And indeed for diuers causes, it is not meete that euery man should haue free access into the Kings priuy Chamber, and chiefly for feare of treason against his person, as experience doth plainly teach vs ; and as no doubt it would soone be seene, if our inuocators of Saints might haue free passage. Neuerthelesse,**

d In his 2. Hom.
of the woman
of Canaan.

e Ambrose in his
Book vpon the
1. Chap. c. the
Remans.

f Ibidem.

Ambrose ac-
counted it trea-
son to God, to
make Saints
intercessours
vnto him for
vs.

where is there any ſuch decree made, that no man may ſpeake to the King, but by ſome Noble man? Doth not the King allow any man or woman to deliuer their Petitions vnto him with their owne hands, whereſoeuer they meete him? and is there any other decree made by God, to debar any from deliuering their Petitions vnto him by their mouth? Therefore what ground of truth haue they, to debarre men from going to God, without hauing ſome one Saint or other, to be their Aduocate, Mediatour, or interceſſour?

The antiquity
of this heretic.

No Patriarke,
Prophet, or A-
poſtle, euer
prayed one to
another.

1 Tim. 2. 5.

2 Auguſtine. 1.
cap. 8. to Fer-
rent.

h Vpon the
134. Pſalm.

4 All the Principles of *Papiſh* Religion (Christian Reader) they ſay they hold by antiquity, of which this is one: for we ſee it was ſprung vp twelue hundred yeeres agoe: and therefore no maruell though they claime it by antiquity. Neuertheleſſe, it was not ſo ancient, but that as we ſee, it was as anciently confuted, and condemned for ſacriledge and treaſon to Gods owne perſon, both by the Scriptures and Fathers. Neither yet was it ſo ancient, as that they can proue, that any one *Patriarke*, *Prophet*, or *Apoſtle*, euer prayed one to another, which if they had done, we ſee they had bene condemned by the ancient Fathers for theeues and traytors to God, as they condemned thoſe heretikes of their time, and the counterfet Catholiques of our time, who moſt peruerſely withſtand the manifeſt truth of the Scriptures, which allow no more Aduocates, Mediatours, or Interceſſours, then there are Gods, which is but one; and hee onely, which is partaker of the natures both of God and man, as we ſhall now ſee euidently proued. Saint Paul, 1 *Timothie*, 2 Chapter, ſaith: For there is one God, and one Mediatour between God and man, the Man Chriſt Ieſus. Vpon which words Saint Auguſtine wrote thus: & Paul (ſaith he) maketh not himſelfe a mediatour betweene God and the people, but willet them to pray one for another. Alſo in another place, to ſhew that none can be Mediatour betweene God and man, but he that is both God and man, he ſaith; ^h Thou O man couldeſt not come to God, untill God became man, that thou being a man, mayeſt come to God, and he was made Mediatour of God and man, the man Chriſt Ieſus. Againe, in another place he ſaith:

saith: ¹ One Mediatour betweene God and man, &c. and he was God with the Father, and was man with men. The manhood is no Mediatour without the God-head. And in another place thus: ² We could neuer have bene deliuered by that onely mediator of God and man, the Man Christ Iesus, unlesse he had bene God also. So that who seeth not, but that he that is not both God and man, is not allowed to be Mediatour betweene God and man? And thus much out of the words of Saint Paul, and Saint Augustine vpon his words. Now let vs heare some others vpon this point.

¹ In his Hom. of Sheepe, the 12. Chap.

² In his Exhortation to Laurence the 128 Chap.

5 Theophylact writing vpon the same words of Paul, saith thus: ¹ That the Mediatour should be the Sonne of God it was requisite, for he should be the reconciliation and perfect mediator, for he is a mediator of two: for hee put himselfe as a measure or middle thing, to ioine contrary things together. Therefore he is the Sonne of God, and Mediatour of men; for he is partaker of both natures. And hereof it is which Saint Chrysostome saith: ² The Mediatour ought to be ioined by society of them both, of whom he is Mediatour, for it is the part of a Mediatour, to be partaker of them both of whom he is Mediatour. And a little after, he concludeth thus: For it was requisite that such a Mediatour should speake with God. Also hereof it is which Saint Cyrill saith: ³ Christ Iesus is Mediatour betweene God and man, not onely because he hath reconciled man vnto God; but also because hee is naturally and substantially both God and man in one person. And after this manner (saith he) God hath reconciled vs vnto him for otherwise how could Saint Paul say, that there is one Mediatour, Christ Iesus? Wherefore then, seeing that none can be Mediatour betweene God and man, but hee that is both God and man, no Saint can be Mediatour. And thus much of Saint Paul; now let vs heare what Saint Iohn saith, and the ancient Fathers vpon his words.

¹ Theophi. vpon 1 Tim. 2. Chap.

² In Chrysost. vpon 1 Tim. 2. Chap.

³ In Cyrill in his 12 Booke, 10. Chap. of Treasure.

6 Saint Iohn in his 1. Epistle, 2. Chapter, saith: If any man sinne, we haue an Advocate with the Father, Iesus Christ the Iust, and he is the reconciliation for our finnes. Vpon which words Saint Augustine saith; He did not say, ye haue an Advocate with the Father, but we haue: Neither did he say, ye haue me for your Advocate: But brethren, we haue an Advocate with the

¹ Iohn, 2. Chapter 2 verse.

² August. in his first Treatise vpon the Epistle of S. Iohn.

the Father, Iesus Christ the righteous, and hee is the reconciliation for our finnes. He that hath bolden this (saith he) hath holden no hereſie: he that hath bolden this, hath committed no ſchiſme. And a little after (ſpeaking of Saint Iohn) hee ſaith thus: He had rather put himſelfe in the number of ſinners, that he might haue Chriſt his Advocate, then put himſelfe an Advocate, where-as Chriſt ſhould be his Advocate, and be found among the proud men that ſhall be damned. And for concluſion of Saint Iohns words, thus he ſaith in another place: ¶ If Saint Iohn would ſay, this haue I written vnto you, that ye ſinne not; and if you ſinne, ye haue me your Advocate before God, and I will entreate for you, what good and faithfull Chriſtian could abide him, as the Apoſtle of Chriſt, or rather not thinke him to be Antichriſt? And thus (Chriſtian Reader) thou ſeeſt that to allow any other then Chriſt to be an Advocate, Mediatour, or Interceſſour, betweene God and man, is to allow hereticall, Antichriſtian, and damnable doctrine. And to affirme the Saints in heauen to take this office of Chriſt vpon them, is a part of that blaſphemie mentioned, *Reuel. 13. 6.* euen to blaſpheme them that dwell in heauen.

7 That ancient Father Epiphanius, deſcribing the alone and true Mediatour, ſaith: ¶ For the Mediatour of God and man, is thus; being God, and made man, not hauing changed his nature, but according to both of them, hee is Mediatour. But what ſhould wee ſtand to cite any more testimonies out of the Fathers, ſeeing ſome of their great Doctours and canonized Saints affirme the ſame? Their Abbot Saint Bernard ſaith thus: ¶ This Chriſt Ieſus is the true and faithfull Mediatour, as in one perſon of God and man. Alſo their Saint Thomas of Aquine ſaith: ¶ It may be ſaid, that Chriſt is a Mediatour according to both natures; that is to ſay, as touching his God-head and man-hood. inſomuch as he is God and man: for becauſe that he that is a Mediatour, ought to take part of both natures, and theſe are God and man. Now therefore, if there had bene no one ancient Father to haue proved our aſſertion, yer theſe two their canonized Saints, had been ſufficient. Wherefore we ſee how vaine the Papists are, to pray to Saints, and to make them their Mediatours to God.

p Auguſt in his
2 Booke, 8 Ch.
againſt Parme-
nian.

q Epiphanius,
ſol. 433.

r Bernard in his
2. Scrim. of the
Annuntiation
of the Virgin
Mary.

s Thomas of A-
quine vpon the
1. Tim. 2 Chap.

8 It is a world to see that men so wise and learned, should be so besotted in their senses, as to imagine, that Christ himselfe should not be all, and altogether fully sufficient by his onely intercession, to reconcile men vnto God, seeing the Authour to the Hebrewes saith, Chapter 7. *He is able also perfectly to saue them that come to God by him, seeing hee liueth euer to make intercession for them.* Doubtlesse, if Christ had not knowen himselfe wholly sufficient, he would not haue said, *Iohn 14. No man cometh to the Father but by me.* Neither would he haue said, *Iohn 16. Whatsoeuer ye shall aske the Father in my name, he will giue it you.* Wherefore seeing Christ is sufficiently able to saue by his intercession, those that come to God by him: and that none can come to God but by him: and that those things which we aske in his name, wee shall obtaine; why should we delude our selues, in seeking reconciliation by the intercession of others? Nay, we now see plainly, that those are deceiued, which hold not Christ all-sufficient, but will therefore goe to God by others, and that seeke to obtaine their requests in the names of others. But I maruell what hope they can haue to obtaine their Petitions, which pray to God in the name of others, seeing Christ commanded them to pray in his name. Saint Cyrill saith: *We must pray in the name of our Saniour, if wee will looke to be heard of the Father.* And in another place he rendereth his reason, saying; *For why is it more meete to giue Saints their asking, and grant them their petitions, then for him which is onely by his owne nature, and truly God? Saint Augustine saith: All prayers that are not made vnto God by Christ, not onely doth not put away sinne, but also are turned into sinne.* So then, if to pray in the name of any but Christ, be to cause our prayers to be turned into sinne, and so to prouoke God to wrath; why should we, nay, how dare wee pray in the name of others? Yea, and why will wee be made such fooles, as to aske any thing of the dead Saints, which can neither giue, nor grant our requests? If we pray to God in the name of Christ, hee hath promised, *Iohn 14. Chapter,* that both his Father and he will heare our petitions, and grant our requests. And this is it which Saint Cyrill saith of Christ: *He put to in my name,*

Cyrill in the
Book vpon the
1. of Eley.
In his Booke
of right faith.
August. in
108. Psalm.

x Cyrill in his
11. Booke vpon

name, to shew that he was a Mediatour, and a granter, and a giuer with God; which prerogative no Saint hath.

9 Againe, forasmuch as Christ himselfe saith, *Iohn 10. By me if any man enter in, he shall be saved: and in the 1. verse. He that entereth not in by the doore into the sheepe fold, but climeth up another way, he is a thiefe and a robber:* it is cleare, that all those that enter into the Church, by any other way then by Christ, or into the Kingdome of Heauen, by the meanes and mediation of Saints; they are but theeues and robbers: therefore if they repent not, and forsake their error, they shall be sure to haue their part and portion with theeues and robbers: And thus much touching praying to Saints. Now a word or two touching the worshipping of Saints: which we will but briefly touch, because the matter is so plaine in the Scriptures, that nothing can be made more plaine to be erroneous; therefore it neede not any long discourse.

Acts 14. 8. to the 16.

10 In the 14. Chapter of the *Acts of the Apostles*, mention is made that Saint *Paul* hauing healed a cruple that was borne lame, the people did so admire thereat, that they supposed *Paul* and *Barnabas* to haue beene Gods come downe from Heauen in the likenesse of men; whereupon (as the Text saith) *They brought Bulles with garlands; beasts bedecked with flowers, to haue sacrificed vnto them, of which (as the Text also saith) When Paul and Barnabas heard, they rent their cloathes, and ranne in among the people, crying, and saying: O men, why doe ye these things? we are euen men subiect to the like passions as ye be.* By which it is cleare, it was not lawfull to worship the Apostles; if not the Apostles, then not any other Saint. Also in the 19. Chapter of the *Reuelation*, the Text declareth, that Saint *Iohn* fell downe before the feete of the Angell, to haue worshipped him; but he said vnto him, *(see thou doe it not, I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus: worship God.* Now therefore, if neither the holy Apostles of Christ, nor the glorious and vnspotted Angels of Heauen may be worshipped; how may any other inferiour Saint be worshipped? Wherefore, this vtterly condemneth the *Papists* of most pestilent peruerseness, that will so directly, contrary to so euident a truth, teach men to worship

Reuel. 19. 10.

worship Saints, yea, and not onely so, but that which is most horrible to heare, the very dumbe pictures and Images of Saints.

11 Saint *Augustine* writing against *Fostius* the heretique bringeth in theie two places of Scripture, to prouethat it is not lawfull to worship Saints; for said he, *The very Saints themselves, whether they be dead men, or Angels, will not haue honour giuen to them, which onely is due to God. This* (saith he) *appeareth in Paul and Barnabas, when the men of Licaonia, affensed at their miracles, would haue done sacrifice vnto them, as if they had bene Gods: For they renting their garments, confessing and perswading them that they were not Gods, forbidsuch things to be done vnto them. This* (saith he) *appeared also in the Angels, as we read in the Apocalips: The Angell forbidding himselfe to be worshipped. And therefore in another place he saith: Let not the worshipping of dead men be counted holinesse among vs. And a little alter: The thing that the highest Angell worshippeth, must also the lowest man worship. Let vs beleene this, that the best Angels, and the most excellent Ministers would that we should worship one God with them. That ancient Father Epiphanius, speaking against old doting and ignorant women, which then worshipped the Virgin Mary, saith; Let no man eate of this error, touching Saint Mary: For though the tree be faire, yet is not this fruite to be eaten. Although Mary be beautifull, and holy, and honourable, yet is shee not to be adored and worshipped: but these women worshipping Saint Mary, renew againe the sacrifice of wine, mingled in the honour of the Goddesse Fortuna, and prepare a Table for the Diuell, and not for God. Also Saint August. writing against Maximinus the Arian Bishop, saith; If we should make a Temple for an holy Angell, should we not be accursed from God, and the truth of Christ, and from the Church of God? because we exhibite that seruice to a creature, that is due to God alone. By which then who seeth not, but that to worship Saints, yea, though not with *Lateria*, but with *hyperdulia*, is to make our selues the accursed of God: for in Gods diuine worship and seruice, he will haue all, or none: euen as our Sauour himselfe saith, *Matthew 4. Thou shalt worship the Lord thy God, and him onely shalt thou serue.* And yet be-*

August. in his 20. booke against Faustus, Chap. 201.

In his Booke of true Religion, 55. Chap.

Epiph. in his 3. Booke of Heresies, 59. heretic.

August. in his 1. Booke against Maximinus.

Concerning Purgatory.

sides the worship done to all other Saints: in their *Reliquies*, they haue twelue parts of spirituall worship, of which tenne is giuen to the Virgin *Maria*, and but two to God. And notwithstanding the worshipping of Saints was forbidden, both by the Apostles, and the Angell, and condemned by these ancient Fathers for deuilish and damnable (long before the *Papish* Church was) yet after they had a Church, and that Antichrist the *Pope* was installed in his throne, (that he might share with God, herein, as in other parts of his glorious prerogatiues) this was established for one principle of *Papish* Religion. And thus much touching praying to Saints, and worshipping of them.



CHAP. XII.

Tending to resolue all men, who were the first founders of the Doctrine of Purgatory, & the first place of Scripture that was brought to confirme the Doctrine, and to proue a third place of rest for the soules departed: and how soone it had corrupted the Church, and confounded the iudgements of the ancient Fathers: and what confusion it hath bred amongst the Papists themselves: and how it tendeth to the ouerthrow of the power of Christs death and passion.

Purgatory had
ner originall
from the Hea-
then Phi-
losophers.

AS touching the originall foundation of the Doctrine of *Purgatory*, thou shalt vnderstand (Christian Reader) that it came first from the *Heathen Philosophers*, in whom although there were the sparkes of diuine knowledge, as there is naturally in all men, and that by exercising themselves in the contemplation of the glorious workes of Gods creation, they were able to write some thing of God and diuine things;

yet

yet for want of the knowledge of his Word, and the rules of his testimonies; they could not write soundly. For albeit the Law of Nature (by the wonders of heauen and earth) did teach them, that he that was the Authour of them, was mightie, and to be loued and feared about all: yet were they ignorant, how to loue and feare him aright. Also notwithstanding they had learned by the Law of Nature, that for those that did loue and feare him, he had prepared a place of eternall ioy, and for those that did not, a place of perpetual paine; and that the purest could neuer ascend into his glorious presence, vntill they were made purer by some kinde of purifying: yet for want of true knowledge, they conceiued of these things but imperfectly, and did but meerey soniecture. For howsoeuer it be true, that God hath prepared a place of ioy, for those that loue and feare him, and also a place of punishment for those that doe not: and that the best and purest can neuer come into his presence, vntill they be made purer by a more perfect purging: yet they being ignorant of the blood of Christ, by which we should be purified, dreamed of a third place, in which we should be purged.

2 Now the chiefe of these Authours (as *Tertullian* writeth^a) were *Pythagoras*, *Empedocles*, and *Plato*. Hence it was (as *Irenaeus* testifieth)^b that *Carpocrates* hauing learned out of *Plato* his *Philosophie*, that mens soules after death must be purified, inuented a kinde of *Purgatory*; and out of the opinion of *Pythagoras*, sought to proue it by these words of Christ, *Matth. 5. Thou shalt not come forth, till thou haue paid the utmost farthing*. By which we see, who were the first founders of *Purgatory*, and also the first place of Scripture that was brought to confirme the Doctrine, and to proue a third place for the purifying of soules from sinne. Now let vs try out the true sense of that Scripture, to see if by it such a place can be proued.

3 Our Sauiour said, *Thou shalt not come forth, till &c.* Vpon which word (*till*) because the *Papists* also inferre, that Christ meant, that in time, he should pay the utmost farthing, and then come forth: wee will by another like place,

^a *Tertullian* in his Booke *De prescriptionibus aduersus hereses*, and in his booke *De carnis resurrectione*.
^b *Irenaeus* lib. 2. cap. 24.

Gen. 28. 15.

shew the word, (*till*) doth not alwaies import a time following, wherein the contrary may be affirmed. As when the Lord said to *Iacob*. Gen. 28. *I will not forsake thee, till I have performed that I have promised thee.* Now if this word (*till*) doth alwaies intimate a time after, wherein a contrary may be concluded; then after the Lord had performed his promise to *Iacob*, he forsooke him: But, as the Scriptures declare, God did neuer forsake him: so Christs word, (*till*) doth not import a time when the debtor should pay the utmost farthing, and then come forth; but that because he could neuer be able to pay it, hee should neuer come forth. For if Christ had meant, that men could pay the utmost farthing due for sinne, and so release their soules, this had bene against himselfe, for then what need had any, of his paying any one farthing for them? Therefore it is cleare, that by paying the utmost farthing, Christ meant the euermore lasting punishment that should neuer be paid. And this is it which Saint Hierome vpon the same Scripture saith, *Christ's meaning is that hee shall neuer come out, for that hee must euermore pay the utmost farthing, whilst he suffereth euermore lasting punishment.* And thus (Christian Reader) thou seeest that by the true sense of those words of Christ, they cannot proue a third place. Howbeit, euen after this manner, doe they also wrest diuers other places of Scripture, to proue (if it were possible) a third place; euen to the confounding of the whole harmony of the Scriptures, which by the expresse names of heauen and hell, do assigne but two places; and by not any where naming *Purgatory*, deny any such purging place to be.

Luk. 16. 22. 23.

4 In the sixteenth Chapter of Saint *Lukes* Gospel, our Saviour Christ speaking of the rich Glutton, and of the poore Beggar, saith, *And it was so that the Beggar died, and was carried by the Angels into Abrahams bosome. The rich man also died, and being in Hell in torments, hee lift up his eyes and saw Abraham a farre off, and Lazarus in his bosome.* By which words, wee see there is but onely two places into which the soules doe passe presently after death; namely, either into hell, or into *Abrahams Bosome*, which is a resting

c Hierome in
his first booke
chap. i. vpon
the Lamenta-
tion of Ieremy.

ling place in heauen for the soules of the faithfull, and not a place of pleasure in hell, as the *Papists* dreame. For as Christ himselfe saith, *Matth. 8. Many shall come from the East and West, and shall sit downe with Abraham, Isaac and Jacob in the Kingdome of heauen.* Now if *Abraham* be in heauen, *Abrahams Bosome* must needes bee in heauen: *Abrahams bosome.* Therefore, there is but onely two places, heauen and hell. And this is manifestly proued also by these words of *Salomon* the Wise, which saith, *Eccle. 11. If the tree fall towards the South, or toward the North, in the place that the tree faileth, there shall it be; To wit, abide for euer.* Now as by trees the learned doe agree, is meant people: to doe they conclude, that by *South* and *North*, is meant heauen and hell; therefore there is but two places. Wherefore, howsoever the iudgement of some of the ancient Fathers was confounded in this Heathenish Doctrine of Purgatory, and that Saint *Augustine* himselfe had doubted of a third place, yet by these his owne words, he sheweth to all men, it was but his error: for (saith hee) *Let no man deceive himselfe, there are but two places, as for any third, there is none at all: he that reigneth not with Christ, shall perish with the Devil without any doubt.* Again hee saith, *There be two habitations or dwelling-places; the one, in the fire everlasting; the other, in the Kingdome of heauen that neuer shall haue end.* Again, he saith, *The first place, the Catholique saith, by Gods authoritie beleeueth to be the Kingdome of heauen: The second place, the same Catholique saith beleueth to bee hell, where all runnagates, and whosoever is without the faith of Christ, shall taste everlasting punishment, as for any third place, wee utterly know none, neither shall we finde in the holy Scriptures, that there is any such.* So then, by this we see the case is very cleare, there is no third place, and consequently no Purgatory.

5 Secondly, to proue yet a third place, they obiekt those words of Saint *Iohn*, in his sixt Chapter of the *Revelation*, where he saith. *And when I had opened the fift Seale, I saw vnder the Alter the soules of them, that were killed for the Word of God, and for the testimonie which they maintained: And they cried with a loud voyce, saying: How long, Lord, holy and*

Matth. 8. 11.

Abrahams bosome.

Eccle. 11. 3.

Augustine in his Sermon of time, the 132. Sermon.

In his 18. Sermon of the words of the Apostle. In his 6. booke Hypognosticon.

Revelation 6. 9.

Concerning Purgatory.

and true, doeſt thou not indoe and awraige our blond on them, that dwell on the earth; and long white robes were given to every one: and it was ſaid unto them, that they ſhould reſt for a little ſeaſon untill their fellow-ſervants and their brethren, that ſhould be killed even as they were, were fulfilled. Loe (ſay they) here is a third place, even a place where the ſoules of the faithful doe reſt untill the latter day. To which we answer:

The Altar is
Chriſt.

The Altar vnder which the ſoules are ſaid to reſt, is Chriſt: as who ſo will reade the 56. Chapter of *Eſay*; and ſeventh verſe. And 60. Chapter, 7. verſe of the ſame Prophet: and 8. Chapter, 3. verſe of the *Revelation*, ſhall ſee: or that will liſten to theſe teſtimonies of theſe three ancient Fathers, ſhall heare, to wit, Saint *Irenæus*, Saint *Auguſtine*,

g. *Irenæus* in his
4. Booke and
34. Chap.

h. *Auguſtine* in
his 20. Booke,
10. Chap. of the
City of God.

i. *Epiſtaninus* in
his 2. Booke of
Melchisedech.

and *Epiſtaninus*. *Irenæus* ſaith, *Our Altar is not in earth, but in heauen.* Saint *Auguſtine* ſaith, *Our Altar is in heauen,*

thither our prayers and oblations are directed. *Epiſtaninus* ſaith, *Chriſt is our Sacrifice, our Prieſt, and our Altar.* So that we ſee evidently, that by the Altar is meant Chriſt: and therefore the place in which the ſoules of the faithfull doe reſt till the day of iudgement, is vnder the foote-ſtoole of Chriſt in Heauen. Wherefore thoſe words of Saint *Iohn*, doth not proue a third place. Alſo this is made more manifeſt by the 15. verſe of the 7. Chapter, where he ſpeaking of the ſame ſoules, ſaith: *They are in the preſence of the Throne of God.*

Reu. 17. 15.

Elifius Campus.
Abrahams bo-
ſome, or Para-
diſe.

And therefore whereas the Papiſts would haue this place of reſt, to be their *Elifius Campus*, a place of pleaſure in hell; which they ſay is *Paradiſe*, or *Abrahams Boſome*: here they are compelled, either to ſay that the Throne of God is in hell, or elſe to grant that the reſting place of thoſe ſoules, is in Heauen; and then where is their third place yet proued?

6 But foraſmuch as thoſe words in the 6. Chapter, together with the other words in the 7. Chapter, doe ſhew the reſting place of the ſoules of the faithful to be in heauen, and a place where they do crie for the time of the perfecting their full ioy and glory; it is cleare, that vnder the foote-ſtoole of Chriſt, is the Celeftiall *Paradiſe*, which in the 16. Chapter of Saint *Lukes* Goſpell, is called, *Abrahams Boſome*, where

Lazarus,

Lazarus, the good thiefe, and all the faithfull doe rest with *Paradise* is in *Heaven*, not in *hell*.
Abraham, the Father of the faithfull, till they receiue together the full fruition of their faith. So that hereby wee see *Paradise* to be in *Heaven*, and not in *hell* as they fable. And this is yet made more plaine by *Saint Paul*, 2 *Cor.* 12. where he saith: *I know a man in Christ, about foureteene yeeres agoe,* 2 *Cor.* 12. 2. 4. *which was taken up into the third Heaven: How that he was taken up into Paradise.* By which it is most manifest, that *Paradise* is in the highest *Heaven*: and that therefore their hellish *Paradise*, in which they saue their purified soules of *Purgatory* doe rest till the last day, is fabulous, and doth not proue a third place.

7 But now I doe expect, they will answer thus. Be it as you say, that *Paradise* is in *Heaven*, and that therein is the resting place of the soules of the faithfull, yet is there at least a third place, in which they did rest for a time; to wit, till they were purified, and made fit for *Heaven*: For to the very same effect are these words of *Cardinall Allen*, 3. *By long amending by fire, at last they come to that reward.* Again, speaking of *Purgatory* fire, he saith: *Through which the good must passe, before they come to eternall ioy.* By which they would haue vs to vnderstand, that no soule can come into the presence of God in *Heaven*, but onely such as are purified by the fire of *Purgatory*: and that those that are in *Heaven*, are there, because first they were so purified. Which how vntrue it is, these words in the 14. and 15. verses of the 7. Chapter of the *Revelation*, will make it most euident, which saith: *They haue washed their long Robes white in the blood of the Lambe, therefore are they in the presence of the Throne of God, and serue him in his Temple day and night.* Now in that the holy Ghost saith: *Therefore, it is as cleare as the Sunne at noone day that all those that are admitted into the presence of God in Heaven, are so dignified, because by the hands of their faith, they haue washed themselves white in the blood of Christ, not in the fire of Purgatory.* Wherefore as those words before cited, did vtterly ouerthrow their hellish *Paradise*, so doth these words vtterly ouerthrow their hellish *Purgatory*.
 Soules are in *Heaven*, because they haue washed themselves white in the blood of the Lambe, not in the fire of *Purgatory*.

8 Thirdly, to proue yet that the soules are made perfect by the fire of *Purgatorie*, they cite the words of Saint Paul, 1 Cor. 3. where he speaking of ignorant Teachers, and their doctrine, saith: *Every mans worke shall be made manifest for the day shall declare it, because it shall be revealed by fire.* Which words they would make the World to beleue, are meant of the fire of *Purgatory*, that shall (as they say) purge curious and vaine doctrine, and those that haue built it on the foundation Christ; whereas the very words themselves, doe make it plaine to the contrary: for in that it saith, the day shall declare it; he meant the truth, the light whereof Saint Peter calleth, *The day-starre*, 2. Epistle, 1. Chapter. And the power thereof, Saint Paul 2. The *Salomonians*, 2. Chapter 8, calleth the *Spirit of Gods mouth*, wherewith he sheweth, that Antichrist, and all Antichristian Teachers, and their doctrine, shall be consumed, euen as fire consumeth the dross, and fineth the gold and siluer. And therefore in that Chapter, where hee speaketh of purging by fire, (that no man should vnderstand him to meane a corporall or materiall fire) hee concludeth of that matter thus: *As it were by the fire.* That is, as it were by fire, the vaine doctrine shall be burned and consumed by the fire of Gods truth, and the Teacher thereof being tryed thereby to hold the foundation sound, the Church shall not condemne him as an heretique, but saue his life. For if Saint Paul should haue spoken those words, to haue maintained a place of purging sinne, then should hee haue vtterly confounded all his owne doctrine, throughout all his Epistles, where he so laboureth to proue, that our sins are wholly purged by the blood of Christ onely. For first, in the third Chapter to the *Romans*, he saith thus of Christ: *Whom God hath set forth to be a reconciliation through faith in his blood.* And in his 5. Chapter thus: *Being now iustified by his blood, we shall be saved from wrath through him.* And in the first to the *Colossians* thus: *Who hath deliuered vs from the power of darkenesse, and hath translated vs into the Kingdome of his deare Sonne, in whom wee haue redemption through his blood, that is, the forgiveness of sinners.* And in the same Chapter: *For it pleased the Father that in him all fulnesse should dwell,*

and

1 Cor. 3. 13.

1 Pet. 1 Chap.
19 verse.

1 Thes. 2. ch. 8.

1 Cor. 3. 8.

Rom. 3. 25.

Rom. 5. 9.

Colos. 1. 13.

Verse 19. 20.

Concerning Purgatory.

171

and by him to reconcile all things unto himselfe, and to set at peace through the blood of his Crosse, both the things in earth and the things in Heauen. And for a full conclusion of this point, namely, that wee are absolutely made perfect by Christs death, and blood, he saith, *verse 22. In the body of his flesh,* *Verse 23. through death, he made vs vnblameable and without fault in the sight of God.* Now then, this being true, to wit, that we are fully and wholly reconciled to God, by faith in the blood of Christ, and our sinnes cleane washed away thereby, so as that we are made vnblameable and without fault in Gods sight; how absurd had it beene for Saint Paul, to haue taught any other kinde of purgation? Therefore it is cleare, that those his words in the third Chapter to the *Corinthians*, cannot be vnderstood of *Purgatory*.

9 Furthermore, as touching the truth of this doctrine, namely, that our sinnes are washed and cleansed onely by the blood of Christ, Saint Paul is not singular in this point: for as we heard before out of the seauenth Chapter of the *Revelation*, that it was confirmed to Saint Iohn, by the Angell of God from Heauen; so likewise whosoever will reade the first Chapter of that Booke, shall finde these words set downe concerning Christ: *Unto him that loued vs, and washed vs* *Reuel. 1. 5. 6.* *from our sinnes in his blood, and made vs Kings and Priests vnto God, euen his Father, be glory and dominion for euermore, Amen.* And in the 1 Chapter to the *Hebrewes* thus: *Who being the* *Heb. 1. 3.* *brightnesse of the glory, and the ingraued forme of his person, and bearing vp all things by his mighty Word, hath by himselfe purged our sinnes.* And in the first Epistle, and the first Chapter of Saint Iohn, thus: *The blood of Iesus Christ cleanseth vs from* *Iohn 1. Epist. 1.* *all sinne.* Wherefore then, seeing that of the bond-slaves of chap. 7. Sathan, we are made *Kings and Priests to God by the blood of Christ*: and that Christ of himselfe, and by himselfe, hath so purged our sinnes, as whereby wee are made vnblameable and without fault in Gods sight; why should we, nay, rather how dare we belecue it is done by *Purgatory*? Again, seeing the holy Ghost saith: *By the blood of Christ, wee are cleansed* *Verse 9.* *from all sinne*; and in the verses following: *From all unrighteousnesse.* And that Saint Paul saith; *Titus 2. He redeemed* *Titus 2. 14.*

Concerning Purgatory.

us from all iniquitie: why should we suffer our selues to be so deluded, to thinke that there is any sinne, vnrighteousnesse, or iniquity at all left to be purged by their imagined *Purgatorie*; or that there can be any vse at all thereof, or be any such place?

10 Saint Cyprian speaking of the matter of our purging, saith thus: *m Thy blood O Lord seeketh no reuenge; thy blood washeth our finnes, and pardoneth our trespasses.* Also to shew that there can be none other purgation, nor any place for the purging of sinne after this life; he saith else-where: *n After we be once departed out of this life, there is no more place of repentance, there is no more effect or working of satisfaction; life is here either lost or wonne.* Also to the very same effect are those words of Saint Augustine: *o Let onely the price of the blood of my Lord auail me to the perfection of my deliuerie.* And in another place thus: *p The victory is gotten in his name that hath taken man vpon him, and that hath liued without sinne, that is him, and through him, being both the Priest and the sacrifice, remission and forgiveness of finnes should be obtained and giuen: that is to say (saith he) by the Mediatour of God and man, that man Iesus Christ, by whom the purging of our finnes being made, we are reconciled vnto God.* Well then, if onely the blood of Christ be auailable to the perfection of our deliuerance from sinne, and that the purgation thereof, be so effectually made thereby, as that our finnes are washed away, and all our trespasses pardoned, and wee reconciled vnto God in this life; and that here in this life, euerlasting life is either lost or wonne; and that after this life, repentance comes too late, and no satisfaction can be made; to what end should God prouide a place after this life, for the better perfecting of our saluation? But therefore it is which Saint Augustine in another place saith; *q There is no other place to correct our manners and conditions, but onely in this life: every man shall haue that which he hath purchased vnto himselfe in this World.* And what vse then can there be of *Purgatory*? Saint Ignatius saith; *r Alwayes reason requireth, that while we haue space and time, we should amend and correct our fautes; while in this life wee haue occasion giuen of repentance: for it is truly said, after death,*

m Cyprian of
Christs passion.

n In his first
Treatise against
Demetrian.

o August. vpon
the 25. Psalm.

p In his 10.
Booke, 11 Ch.
of the City of
God.

q In his 94. E-
pistle to Mac-
donius.

r Ignatius in his
6. Epistle.

death, there is neither time nor place to confesse our finnes. And why then should wee belecue that there is both place and time? Saint *Ambrose* saith; ¹ He that here in this life receiveth not remission of his finnes, shall not be there in the life to come, meaning Heauen. Also Saint *Hierome* speaking of the same point, saith thus: ² He that doth not obtaine remission of his finnes while he yet liueth in the body, doth perishe to God, and abideth to himselfe vnto euermlasting damnation. And what auaileth Purgatory after this life then? Saint *Chrysostome* likewise speaking of the same point, saith; ³ While we be yet here, we haue a godly hope, but as soone as we are departed hence, is lieth no more in vs for to repent, nor to wash away our finnes. And how then after this life, can we helpe our selues in Purgatory? So that by this wee see how friuolous and vaine the doctrine of Purgatory is, and also how fantastlicall their Purgatory Protestors are, especially their *Cardinall Allen*; who in so many places of his Booke, affirmeth, that wee are purified in that fire, as gold is in the Furnace. That by suffering the paines of Purgatory, we are made perfect. That by suffering the torments of Purgatory, wee doe satisfie Gods iustice for sinne: which how true it is, let vs consider a little further, and how it will stand with the truth of the Scriptures.

11 First to beate them with their owne rod, their owne Canonickall Scripture, the third of *Wisdom*, saith; *The soules of the righteous are in the hands of God, and no torment shall touch them.* Now if no torment shall touch their soules, how can Purgatory fire purifie them, as fire purifieth gold? or they be made perfect, or satisfie Gods iustice, by suffering those torments, which shall not so much as once touch them? The 16. Chapter of Saint *Lukes* Gospell declareth plainly, that those sinners that are not forgiven in this life, cannot after this life, be discharged by paines and punishmentes. And hereof it is which *Iulianus Martyr*, writing vpon the same Chapter, saith; ⁴ This is a plaine and manifest doctrine of *Dionysius* and *Eusebius*, by which is taught, that after the departing of the soule from the body, men cannot by any meanes bring profit or commodity vnto them. And as touching those that are forgiven in this life, Saint *Chrysostome* saith as plainly; ⁵ Where there

¹ Ambrose vpon good death.

² Hierome in his Booke vpon the 95. of Eley.

³ Chrysost. in his 2. Sermon of L. 2. de Gen.

⁴ Cardinall Allen in D. Fides answere to a false Catholique.

⁵ Wisdome 3. 1.

⁶ Luke 16. 23. 24. 25. 26.

⁷ In Titus 2. 60. to Orthodox. Chrysost. in his 4. Hom. vpon Genes.

is forgiueneſſe, there is no puniſhment. Alſo forasmuch as Saint Paul, 2 Cor. 5. ſpeaking of the generall reſurreccion, ſaith; Every man ſhall then receiue the things which are done in his bodie, according to that he hath done, whether it be good or euill; I would haue them to ſhew me but ſome one place, either in the Old or New Teſtament, that doth teſtifie, that God hath appointed ſuch a puniſhment for the ſoules, (in the meane time) as ſhall ſet the bodies free for the puniſhment due for that they had done, and forced their ſoules to doe. If they can ſhew me none, then it is certaine, that there is no ſuch puniſhment ordained of God, and conſequently no ſuch place of puniſhment. And therefore all theſe circumſtances duely conſidered, what reaſon haue wee to belecue their old *Philosophicall* doting doctrine of *Purgatory*? Yea, or why ſhould we beleue that the ſoules of the righteous, goe thither immediately after death, ſeeing the *Preacher* declarerth plainly, *Eccle. 12.* that they goe preſently to heauen? For ſaith he; *And duſt returne to the earth as it was, and the ſpirit returne to God that gaue it.* And ſeeing alſo Saint Luke in the 16. Chapter of his Goſpell, ſaith of *Lazarus*: *And the beggar died, and was carried by the Angels into Abrahams boſome*: which we ſhewed to be the celeſtiall *Paradiſe* in Heauen? And ſeeing Chriſt alſo ſaid to the good thiefe: *This day ſhalt thou be with me in Paradiſe*? Nay, ſeeing the Biſhop of Rome himſelfe ſaith, even *Gregory the Great*; *It is moſt certaine that the ſoules of the righteous, being looſed from the fleſh, are receiued into the heauenly ſeates*? Now then, if that be true, that the Biſhop of Rome cannot erre, then the Papiſts, although they will not beleuee *Salomon*, nor Saint Luke, nor our Sauour Chriſt; yet dare they not ſurely but beleuee the *Pope of Rome*, that the ſoules of the righteous, (preſently after death) goe ſtraight to heauen: from whence they will not ſay they returne downe into *Purgatory*; therefore it is cleare, there is iuſt no ſuch place at all.

Eccle. 12. 7.

Luke 16. 22.

Luke 23. 43.

y. Greg. in his
4. Booke of
Dialogues,
25. Chap.

Cardinall Allen
in Folke, to
a falſe Catho-
lique.

12 And thus (Christian Reader) thou haſt ſcene moſt manifeſtly confuted, that fond fable of *Cardinall Allen*, Pag. 178. where he baſteth not to ſay, that all the ancient Fathers agreed in one, for the approbation of the doctrine of

Purga-

Purgatory; whereas we see, that it was not possible for any of them to speake more directly and expressly with it, then these their testimonies are against it; and that howsoever that heresie (mingled with the truth) did wonderfully confound some of their iudgements, so as that the best learned of them, could scarcely tell how to conclude of the matter; yet these their testimonies may absolutely resolve vs, how wee are to conclude thereof. Neuertheless, let men vary neuer so much, the truth is consonant and agreeable to it selfe; neither neede any to differ therein, if they will square their doctrine by Saint Pauls rule, *Romans 12.* namely, that it agree with the true proportion and analogy of faith: But how this doctrine of *Purgatory* doth agree therewith, these three principles, collected out of the said Booke of *Dollor Fulkes* answer to Master *Allen*, will make it plaine. First in Page 92. *Allen* saith, *Purgatory* paines doth not onely serue Gods iustice for the punishment of sinne, but also cleanseb and qualifieth the soule of man defiled. Secondly, in Page 154. he saith: The death of Christ doth not discharge vs of satisfying for our sinnes, nor of any other good worke, whereby a man may procure his owne saluation. Thirdly, in Page 133. he saith, In *Purgatory* we must be holden from life and liberty, till we haue paid the utmost farthing, the toleration of which bonds shall recompence the debts. Now how this doctrine can stand with the true proportion and analogy of faith in Christ, or not altogether withstand it, let the discrete Reader iudge. For if *Purgatory* paines, doe serue both for the satisfying of Gods iustice, and also for the purging of our soules from sin; & that Christ by his death, did not so satisfie for them, but that we our selues must make a better & more perfect satisfaction, even to the utmost farthing, or be holden in *Purgatory* for euer from life and liberty; what hath Christ done for vs, and to what purpose at all serued his death and blood-shedding? or what doth faith in him auaile at all?

13 But seeing the doctrine of *Purgatory* is such, as cannot stand with the true proportion and analogy of faith; it is cleare, it is not grounded vpon the truth of Gods Word, but vpon the opinions of those faithlesse Philosophers, who

Cardinall Allen the doctrine of *Purgatory* against the faith.

(as we said) for want of Gods Law and Testaments, and the rule of his truth to haue enlightened their iudgements, did but by the rules of the Law of nature meerey guelle at this point, as they did of God, and other diuine things: whose fantasies Saint Paul, *Colos. 2. 8.* forbiddeth vs to follow. Beware (saith he) lest there be any man that spoule you through Philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the Worlde, and not after Christ. And thus much touching the first Authours of Purgatory, and the first place of Scripture that the heretiques brought (and Montanus and his Adherents afterwards) to confirme the doctrine: as also to shew how it tendeth to the vtter confounding of the vertue of Christs death and passion, and faith in him, and how it did corrupt the Church, and confound the iudgements of some ancient writers. Now let vs briefly take a view, how it hath also confounded the iudgements of the Papists themselves.

What confusion on the doctrine of Purgatory hath wrought amongst the Papists themselves.

14 First, for the number of hels, *Silimus* saith; *There be ten.* *Aeneas* saith, but nine. *Gelasius*, but seauen. *Aquinas*, but foure. Diuers of the Papists will haue five, of which Paradise to be one; which their *Paulinus* saith, is *Abrams bosse*, and is in the hell of the damned. Secondly, touching the place where Purgatory should be; *Polidore* saith: It is in Mount *Ethne* in *Cicilie*. Another saith; *Saint Patrike* placed it in Ireland. The *Manackies* say; It is in the Globe of the Sonne. Others say: It is in the Globe of the Moone. Some say; It is vnder the South Pole. Others say: It is vnder the North Pole; but some others say: It is vnder the City of Rome; for there is a deepe hole where Christ went downe with his Crosse on his backe. By which we see, that hell mouth is in Rome. Thirdly, touching the degrees of Purgatory, *Lutzenburge* saith: Purgatory is the highest of the foure hels. *Valla* saith; It is the highest saue one. *Herolt* saith: It is the lowest saue one. *Smith* saith; It is the lowest of all: and *Cardinal Allen* saith; It is in the lower Rome, as the best learned iudge. Fourthly, what Christ did in Purgatory. *Smith* saith; Christ did in his soule suffer there for the sinnes of our soules. *Allen* saith; It is blasphemie to say, that the Diuels had power to torment the soules

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of Christ. Smith saith: Christ preached to the soules, and brought them all out with him. Martion saith; Christ did not deliuer all: for Abel, Enoch, Abraham, and others, durst not come at him, lest he would tempt them, and punish them. Most of the Papists say; He deliuered all. But Hermes saith: They came not all forth till the Apostles descended and preached vnto them also. Another saith: Christ deliuered the Sodomites, and Kaine that reprobate. Allen saith: Purgatory doth not belong to any but to the faithfull. The master of the Sentences saith; Iust men goe not into Purgatory at all. Allen saith: The good must passe there-through before they come to eternall ioy. Smith saith: After Christs resurrection, the soules went no more to Purgatory. Allen affirmeth, that the Apostles went thither. Now as touching the element wherewith the soules are purged, some say it is onely fire. Allen holdeth it to be both fire and water, and that they shall be tormented as well with extreame cold as heate. Sir Thomas More saith: In Purgatory there is no water. Ruffensis saith: In Purgatory there is good store of water. The last question is, whether Diuels or Angels be the executioners? Ruffensis and Albertus, say; They be holy Angels: but Sir Thomas More saith: They be Diuels. Therefore (Christian Reader) I now referre the matter to be iudged by thee, whether the Doctrine of Purgatory be such, as any in his right wits will thinke he may build his faith thereon, or beleue that there is any such purging place? And the rather, for that it tendeth to the viter ouerthrow of the power of all that Christ hath done for mans saluation; and whereof that error of prayers for the dead is an appendix.



CHAP. XIII.

The conclusion of the former twelue Chapters: Containing an answer vnto two sorts of Papists: the one, affirming that we are iustified and saved by the workes of

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of the Law: the other, that wee are saued by faith and workes together. That because no man can fulfill the Law, no man can be iustified by the Law. That God was not unwise in giuing such a Law, as he knew no man was able to fulfill. That to seeke to merit saluation, is the high way to damnation.

SO farre and wide (Christian Reader) as the Romish iurisdiction and Kingdome of Antichrist did extend it selfe, this Doctrine of iustification by faith without the workes of the Law, was impugned. Some teaching that men by their good workes are iustified, and for their good workes saued. Others that we are iustified and saued, by faith and workes together: to both which we answer.

1 All good workes, are said to be the workes of the Law, because God commaunded them in his Law, for diuers good ends and purposes: the iustification by which, consisteth of two parts. First, in not omitting any one thing, whatsoever the Law hath commaunded: Secondly, in not committing any one thing whatsoever the Law hath forbidden: which as it is in *Leuiticus* the eighteenth Chapter; *If a man doe, he shall liue in them.* But contrariwise, if he doe not obserue and doe all, and also doe nothing to the contrary; hee is so farre from being iustified by the Law, that he is accursed and condemned by it.

2 The affirmatiue part is proued in the seauen and twentieth Chapter of *Deuteronomie*: Where it is said, *Cursed be hee that confirmeth not all the wordes of this Law to doe them,* and all the people shall say: *So be it.* The negatiue part is proued, *Ezekiel* Chap. 18, in these words, *If he doe any one of these things, though he doe not all, shall he liue? seeing he hath done all these abominations, he shall surely die the death.* By which it is cleare; that whosoever omitteth any one thing which the Law requireth, or committeth any one thing whatsoever the Law prohibireth, hee is culpable of the whole. And this is it which the Apostle Saint James saith,

Chapter

Leuit. 18. 5.

Deut. 27. 26.

Ezek. 18. 11. 13.

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Chapter 2. *Whoſoever ſhall keepe the whole Law, and yet faileth in one point, is guiltie of all.* Therefore now the queſtion is, whether any man can thus abſolutely fulfill the Law? Wee ſay, no man can: Contrariwiſe the Papiffs ſay, that a regenerate man may. And their Doctor Maſter Harding will proue it both by the words of Chriſt, and alſo of the Apoſtle Saint Iohn. The words of Chriſt, *Matthew 11.* after their Tranſlation, be theſe: *My yoke is ſweete, and my burden light.* And the words of Saint Iohn, *1. Epiſtle, 5. Chapter,* be theſe: *His Commandements be not heavy.* Now the words of Chriſt, that goe before thoſe his words, be theſe: *Come vnto me all ye that are weary and laden, and I will eaſe you:* And then it followeth: *Take my yoke vpon you, &c.* Shewing, that if any were afflicted in his conſcience, and found himſelfe condemned for his ſinne by the Law, he ſhould not deſpaire; becauſe hee himſelfe had fulfilled the Law for him: and as Saint Paul ſaith, *Coloſſians 2.* *Haſt put out the band-wriſting that was againſt him.* And thereby *Coloſ. 1. 22.* *Haſt made him blameleſſe, and without fault in the ſight of God.* So that hee hauing made the Law ſo light a burden vnto him, as that, although he cannot but breake it, yet it ſhall nor condemne him, nor preſſe him downe to hell; the ſpirituall taſte whereof muſt needs be ſweete vnto him. And this I take to be the true ſenſe and meaning of Chriſt. For if Chriſt had meant, that the Law had beene eaſie for vs to fulfill, then could we haue diſburdened our ſelues of our ſinnes, and needed not at all to goe for any eaſe to him. And whereas Saint Iohn ſaith (after their Tranſlation) *His Commandements be not heauie.* If he did meane that a regenerate man can actually and abſolutely fulfill the Law, then it is cleare, he did meane that a regenerate man may be without ſinne: but then how doth this agree with his owne words? Chapter 1. where he ſaith of himſelfe, and ſuch as himſelfe then was: *If wee ſay wee haue no ſinne, we deceiue our ſelues, and the truth it is not in vs.* And Chapter 3. *Sinne is the tranſgreſſion of the Law.* Therefore hee did not meane that a regenerate man can fulfill the whole Law. And that indeede it may appeare yet more plainly, they cannot; let vs ſee what wee can proue by the

Rom. 7.

Scriptures, Fathers, and their owne Writers.

The state of all
the regenerate.

4 The Apostle Saint Paul, *Romans 7 Chapter, verses 14. 15.* describing in his owne person the state of all the regenerate, saith: *For we know that the Law is spirituall, but I am carnall, sold under sinne; for I allow not that which I doe: for what I would, that doe I not; but that I hate, that I doe.* And *Verse 18. 19.* *For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but I finde no meemes to performe that which is good. For I doe not the good thing that I would; but the euill which I would not, that doe I.* Again, *Verses 21. 22. 23.* *I finde then by the Law, that when I would doe good, euill is present with me: for I delight in the Law of God concerning the inner man: but I see another Law in my members, rebelling against the Law of my minde, and leading me captiue vnto the Law of sinne, which is in my members. O wretched man that I am, who shall deliuer me from the body of this death? So that in the person of this regenerate man, the case is made cleare, that no regenerate man, is able so to fulfill the Law, as that he may duly claime to be iustified by it. And hereof haue we also most manifest examples of the old Patriarkes, euen from Noahs time: amongst whom, albeit the Scripture, *Genesis 7.* report of him, to be the onely regenerate man of the last age of the first World; yet in the 10. Chap. it is plainly declared, he brake the Law of God, by being drunke. Also notwithstanding *Lor* be said to be a iust man, and the onely regenerate man amongst the *Sodomites*; yet it is recorded, *Genesis 19.* that he most wickedly brake the Law of God, by committing incest with his owne two Daughters. *Abraham*, although he be said to be the Father of the faithfull, *Romans 4.* yet it is reported, *Genesis 12. and Chap. 20.* that he brake the Law of God twise by lying. *Isaac* his sonne also brake the Law by lying, *Genesis 26.* so did *Jacob Isaacs* sonne, *Genesis 27.* Also albeit the sonnes of *Jacob* were the Patriarkes of the 12. Tribes of the Children of *Israell*, yet they committed Idolatry, *Genesis 35.* And *Ruben* the eldest of them, committed adultery with his Fathers Concubine, *Genesis 35.* *Simeon* and *Leui* committed a great murther, *Genesis 34.* *Indab*, of which Tribe Christ came,*

Gen. 7. 1.

The Patriarkes
guilty of the
breach of the
Law.

Gen. 19. 33. 34.

Rom. 4. 16.

Gen. 16. 2.

Gen. 12. 13.

Gen. 35. 2.

Gen. 35. 22.

Gen. 34. 25.

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committed adultery with *Thamar* his daughter in Law, *Gen. 38*. and most of them consented to haue murdered their brother *Joseph*, *Gen. 37*. *Joseph* committed idolatry, by swearing by the life of *Pharaoh*, *Gen. 42*. *Moses* brake the Law, by not circumcising his sonne the eight day, *Exod. 4. 24. 25*. He murmured against the Lord, *Numbers 11*. *Aaron* consented to Idolatry, *Exodus 32*. *David* committed both adultery and murder, *2 Samuel 11*. And the whole Nation of the *Jewes*, amongst whom were many thousand regenerate persons, yet euen of the generall, did our Saviour say vnto certaine of them, *Iohn 7*. Did not *Moses* giue you a Law, and yet none of you keepeth the Law? *Iohn 7. 19.*

5 Wherefore vntill the Papists can proue, that the regenerate in these dayes, haue a greater measure of the Spirit of grace, then the Patriarkes and Prophets had, and all the regenerate *Jewes* had; nay, then he whom they saie to be their founder, and the chiefe regenerate man of all the Apostles had, they can neuer proue, that any regenerate man can liue so without sinne, but that if he seeke to be iustified by fulfilling the Law, hee shall bring himselfe within the curse and condemnation of it, for that it saith: *Cursed be he that fulfilleth not all*. And it is most certaine, that if a man could liue so, as that hee deserued to be called righteous *Noah*, iust *Lot*, or faithfull *Abraham*, and to be said of him to haue walked in all the Commandements of God without reproofe, and in respect of men, to be a iust man before God; as it was said of *Zacharias* and *Elizabeth* his wife: yet shall hee finde in himselfe to haue broken the Law in some one point or other, for which he had neede of a sacrifice, as *Zacharias* had; who offered continuall sacrifice as well for his owne sinnes, as for the rest of the peoples, as is proued in *Leuiticus 16*. *Luke 1*, and *Hebrewes 7*. Nay, I say further, that if God himselfe should say of him, as he said of that iust man *Iob*: *None is like him in the earth, an upright and iust man, one that feareth God, and escheweth euill*. Yet if he will be accepted of God as *Iob* was, hee must confesse with *Iob*, and say; *Behold, I am vile*, *Chap. 39*. *Nine iniquities are, doled vpon to me as in a bag*, *Chap. 14*. *If I would iustifie my selfe, mine owne*

*Gen. 38. 18.**Gen. 37. 18.**Gen. 42. 15.**Exod. 4. 24. 25.**Num. 11. 10. 10.**the 15.**Exod. 32. 2.**2 Sam. 11. 4.**15.**Iohn 7. 19.*

mouth shall condemne me: If I would be perfect, hee shall iudge me wicked, Chapter 9. By which it is most euident, that all those that will be perfect by the workes of the Law, God will condemne for vnperfect, for not fulfilling the whole Law. And for this cause it was, that Saint Paul concludeth hereof thus. *By the workes of the Law shall no flesh be iustified in the sight of God, Romans 3.* And thus much by proofof Scripture concerning this point: now let vs heare the ancient Fathers.

a *August.* in his first Booke against the Pelagians.

b *Against that 1. Epistle.*

c *Hier.* to *Cyprianus* against the Pelag.

6 Saint *Augustine* writing against the Pelagian heretikes, saith: *Who will grant you that any man can doe that thing that no man was euer able to doe?* Again, he saith; *It is impossible that the Law should be fulfilled by flesh.* Saint *Hierome* also against the same heretiques, wrote thus: *Ye will say Gods Commandments be easie; yet you are not able to shew vs any man, that euer fulfilled them altogether.* And these Pelagians, Saint *Augustine*

called the new heretiques; whereby it seemeth, that they were the first Authors of this heresie. And notwithstanding their great Doctor Saint *Thomas* of *Aquine* proueth it an heresie, by saying; *It is impossible for flesh and blood to fulfill the Law;* yet commeth their Master *Harding*, and saith; *We beleene that God commandeth vs nothing impossible to vs: otherwise how could he iustly punish for not doing that Commandment, which by no meanes we are able to fulfill? Wee are sure that God punisheth no man vniustly: for there is none iniquity in God. To which we answer.*

d *Thomas* of *A.* *quint.* 3. *Galat.*

e *M. Hard.* *Apolo-*
g. chap. 19.
Diu. 1.

7 God is iust and perfect in nature, and therefore he gaue a iust and perfect Law; and such a one as man might haue kept, had he kept himselfe in that perfect estate wherein God created him: but if through his owne default, hee hath lost the freedome, both of power and will, so as that he cannot now but breake his Law, God is not vniust in punishing him for it. And it is most certaine, that to the intent man might see, what a miserable estate he had brought himselfe into, this iust Law was giuen. For as Saint Paul saith, *Galat. 3.* *It was added because of transgression:* and *Rom. 3.* *By the Law commeth the knowledge of sinne.* And this is it which Saint *Augustine* saith: *The Lord gaue a iust Law to vniust*

Gal. 3. 19.

Rom. 3. 20.

f. *August.* in his Preface to the Galatians.

iust men, to make manifest their sinnes, and not to take them away.

Againe, he saith, & To this purpose was the Law given, that of great it might make litle, that it might shew unto thee that thou hast no strength of thy selfe to fulfill the Law: And so being needy, unworthy and poore, might flee unto grace, and cry: Have mercie on me O God: for I am weak. The Pelagians (saith he) ^h thinke themselves cunning men, when they say (as we heard right now Master Harding said) God would not command the thing that he knoweth a man is not able to doe. To which Saint Augustine answereth thus, ^h God commandeth vs to doe some things that we are not able to doe, that we might understand what we ought to crave of him. Also their Saint Bernard, speaking of that which God in his Law requireth of vs to be performed, saith ⁱ In commanding impossible things, God made not men transgressors, but humble, that every mouth might be stopped, and all the worlds danger unto God because no flesh shall be iustified in his sight. And thus much for the answering that sort of Papists, which hold that men are iustified and saved by their good workes: Now let vs see what wee can say to the other sort.

^h In his booke of Grace and Free-will, ap. 4.

ⁱ Bernard vpon the Cantab. the 53. Sermon.

James chap. 2. 24.

Mat. 23.

James 2. chap. 10. and 3. 2.

8 Another sort there are, which hold that wee are iustified by faith and workes together. And they ground their opinion vpon the words of Saint James. chap. 2. where hee saith: To see how that of workes a man is iustified, and not of faith onely. And hereupon they conclude that in the sight of God, we are iustified by faith and workes together: whereas it is euident by the words going before, Saint James had no such meaning: and therefore their mis-vnderstanding him, hath caused them to erre. For they not considering that there be two manners of iustifications, the one before God, the other before men, Mat. 23. suppose that Saint James speaketh there of iustification before God; but how can this possibly be, seeing (as we heard before) hee said in the same chap. He that faileth in one point of the Law, is guilty of all. And in the chap. following, in many things we sinne all? Now seeing he saith, that in many things wee sinne all, and hee that breaketh one point is guilty of all: it is cleare, he did not meane iustification before God, but before men.

And

And this appeareth also most evidently, from the beginning of the 2 chap. to the 17. verse of the same: Where he hauing to deale with the *Atheists* of his time (such as of whom there are too many euery where) in whom albeit there appeare no fruit of a true and iustifying faith, but the contrarie; yet let any well disposed man reprove them for the same, streight way they breake forth into these speeches, and say: I hope I haue as good a faith as you, and I hope to be saued as well as the best of you all: To such saide Saint James, *Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shew thee my faith by my workes.* Now in that he saith, shew me, and I will shew thee, it is without all contradiction, he speaketh of the outward iustification before men, and not that by workes, neither by faith and workes together, we are iustified before God.

9 Againe, whereas against those *Atheists*, hee opposed that outward signe of *Abrahams* faith, by offering to sacrifice his sonne *Isaac* at the commandement of God; yet although his faith thereby was manifested to the World. to be a true faith; hee was neither iustified before God by that worke, neither by it and faith together, but euen by the faith alone. For as the Apostle Saint Paul saith, *Rom. 4. If Abraham were iustified by workes, he hath wherein to reioyce. but not with God. For what saith the Scriptures, Abraham beleened God, and it was accounted to him for righteousness? Now to him that worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beleeneth in him that iustificeth the vngodly, his faith is accounted for righteous: Euen as Dauid declareth the blessednesse of the man, unto whom God imputeth righteousness without workes, saying: Blessed are they whose iniquities are forgiven, and whose finnes are couered: Blessed is the man to whom the Lord imputeth not sinne. So that hereby we see it most manifest, that iustification before God, consisteth in faith alone without workes: euen as he also proueth as apparantly, where he absolutely, and vterly excludeth all kinde of workes; for being wholly, or any part of the cause of iustification, in that he saith, *Rom. 11. If it be of grace, it is no more of workes: If it be of workes, it is no more of grace. That**

James chap. 2.
13.

Rom. 4. 2. 3. 4.
5. 6. 7.

is to say, it is of the one, but not of both. And therefore in the third Chapter of the same Booke, he closeth vp the doctrine of iustification thus: *We conclude that a man is iustified by faith, without the workes of the Law.* And thus much by prooffe of Scripture touching this point also. Now let vs heare the iudgement of the Fathers.

10 Saint Augustine saith, ^k *Abraham was iustified by* ^l *faith without workes.* Saint Hilary saith, ^l *It moued the Scribes* ^m *that finnes was forgiven by man, for they onely beheld man in* ⁿ *Christ Iesu; and that to be forgiven of him, which the Law* ^o *could not release (fides enim sola iustificat) for faith onely iu-* ^p *stifieth.* Saint Hierome saith, ^m *They not knowing that God in* ⁿ *Christ Iesu, iustifieth (sola fide) by faith onely, supposed themselves to be iust,* ^o *by the workes of the Law, which they neuer obserued.* Theopas-
tast saith, ^a *Because no man is iustified by the Law, &c.* Now in Theop.
he doth plainly shew, that (*fides ipsa vel sola*) faith it 3 cap. Gal.
selfe, yea euen alone hath power to iustifie. Saint Chrysostome
saith, ^o *Who could barely beleue, that enemies, that sinners, that* ^p *such as were not iustified in the Law, nor by workes, that they by* ^q *and by, haue (ex sola fide) by faith onely obtained the chiefe* ^r *merite.* It seemed to the Iewes (saith he) an increasable thing,
that a man that had spent all his former life vainely and disorder-
ly, hauing passed the same in wicked workes, that after-
wards hee should be said to be saued (*sola fide*) by faith onely.
Againe he saith thus of them, ^p *They said who so stayeth him-* ^q *selfe (sola fide) by faith onely, is accursed: Contrariwise, Sain* ^r *Paul prometh, who so stayeth (sola fide) by faith onely is blessed.*
Moreouer, he saith, ^q *That a man destitute of workes, should be* ^r *iustified by faith, that peradventure may seeme to be well: but* ^s *that a man beautified with vertue and good workes, should neuer* ^t *thelesse by them not be iustified (sed sola fide) but by faith onely;*
truely this is wonderfull. And hercof it is that their Doctor
Maister Harding, is compelled thus to confesse, ^t *Wee are iustified* ^u *freely without workes, that may deserue the grace that God gi-* ^v *ueth.* To conclude, Saint Origen saith, ^l *If we require an ex-* ^w *ample who was iustified (sola fide) by faith onely without workes* ^x *I suppose that the same theefe doth suffice.* And indeed this is
that remedy, whereby God doth saue his elect, which hee

Rom. 4. 5.

Gal. 3. 11.

Hab. 2. 4.

callecth at the last houre, whether on their death bedde, or on the gallows-tree. And this it is which Saint Paul saith, *Rom. 4. By faith God doth iustifie the vngodly.* And as hee sheweth, that faith is the onely meanes, whereby God doth saue the vngodly, whom he vouchsafeth to call, so *Galla. 3.* aluding to these words of the Prophet *Habakkuk*, chapter 2. *The iust shall liue by his faith :* hee proueth that the most righteous shall be saued by their faith onely, or else they shall neuer be saued. And thus much for the answering the other sort of *Papists* also, which will haue men to be saued by faith and workes together.

2. Thess. 3. 2.

1 Cor. 13. chap.

James 3. 17.

11. But now (Christian Reader) what shall wee say? shal we conclude that we are iustified by such a faith as the *Papists* charge vs with, which is generall with all the wicked, which not onely is without the fruits of a true and lively faith, but hath the contrary? God forbid. But wee say, that we are iustified by faith; that is, by such a faith, as Saint Paul saith, *All men haue not,* 2 *Thess. 3.* Yea, by that faith which hee saith worketh by loue: and which Saint James saith, *Is full of mercie and good fruits,* chapter 3. Euen by the same faith which is manifested vnto men, and approved of God, to be a true faith, which at the day of iudgement shall be tried by the fruits thereof, and all iudged thereby: at which time, euery one that is found to haue had it, shall as the Apostle Saint Peter saith, 1. *Ep. 1. chap. Retriue the end of his faith, euen the saluation of his soule :* The rest that had not this fruitfull faith, shall be damned, as appeareth in the 25. Chapter of Saint Matthew.

12. True it is, that the generall sort, because they beleeue Christ to be the Sauour of the world, and haue their names deriued from him, to be called Christians, thinke verily they shall all be saued: Yea though many of them liue worse then the very Infidells. But what reason haue they, so to delude themselves, seeing, that not a few, but many which preach Christ and the Christian faith, shall be damned: because howeuer they preach well, and teach the truth, their liues are not correspondent? Our Sauour Christ, speaking of Christians, and the time of triall, who be

be true Christians indeed, *Matth. 7.* saith, *Not every one that* *Matth. 7.*
saith vnto mee: Lord, Lord shall enter into the Kingdome of hea- *22. 13.*
uen, but he that doth my fathers will which is in heauen. Ma-
ny will say vnto mee in that day, Lord, Lord, haue we not by thy
name prophesied? and by thy name cast out Demills? and by thy
name done many great workes: and then (saith Christ) I will
professe vnto them, I neuer knew you: Depart from mee, yee
that worke iniquitie. And here wee see those miracle-mon-
 gers (the *Papists*) specially included, who (as we proued in
 our second Chapter) worke their miracles in the name of
 Christ, to draw men to Antichrist. And as touching their
 conuersation of life, their Saint *Bridget* bringeth Christ
 thus reproaching them for the vilenesse thereof, saying,
‘ Their conuersation and life stinketh like a Whore in my sight. *† Bridget in her*
 So that as she saith in another place, *‘ The simple sort by their* *sixt Booke of*
bad example, they burle downe headlongs. *Reuelation,*

13 But now haply they will obiekt and say, are wee sin-
 gular in this poynt? haue you no such badde Ministers a-
 mong your selues? I answer, I hope none so bad as our
 former Chapters haue demonstrated. God forbid wee
 should; For mine owne part, I know none such: But this
 I know, that if any amongst vs, will perswade himselfe, that
 because he preacheth Christ truely, and the true Christian
 faith, that therefore hee hath the true and iustifying faith,
 whereby he shall be saued, when as hee hath not the fruites
 of the true and iustifying faith; let him say what hee will,
 it is certaine he hath not that faith, and therefore he cannot
 be saued. For as Saint *James* saith, chap. 2. *What availeth* *James 2. 14.*
it my brethren, though a man say he hath faith, when hee hath
no workes, can that faith saue him? It is one thing for a
man to say he hath faith, and another thing to haue it in-
deede.

14 Therefore that no man should delude himselfe, Saint
Paul thus admonisheth every man, saying, *2 Cor. 13. 5.* *2 Cor. 13. 5.*
your selues, whether yee are in the faith; examine your selues. But
how shall a Minister know for certaine, whether he be in
the faith? Shall he know it by being furnished with suffici-
ent gifts, fit for his calling? no. For as Saint Paul decla-
 reth,

1 Cor. 12. 8. 9. reth, 1 Cor. 12. A man may haue the gift of knowledge, and not the gift of faith: But may he know it by wel disposing the gift of his knowledge, to the begetting and increasing of faith in others? no. For albeit the Word which hee preacheth may beget faith vnto saluation in others, yet as the same Apostle sheweth, 2 Cor. 11. hee himselfe may be a castaway. But how then shall he know it truly by none other thing, but by this, euen by hauing the fruits of the true and sauing faith, which grow by degrees in him, by the confectionable and diligent practizing of that which he preacheth to others.

15 God, at the first ordination of Priests, as appeareth, *Exod. 28.* caused *Aaron* to set in the breast-plate of his garment, *Urim* and *Thummim*, which signified perfection of knowledge, and holinesse of life. So that notwithstanding many doe attaine vnto a very great measure of perfection of *Urim*, yet wee see by our Saviour Christ, *Matth. 7.* that for want of the like measure of *Thummim*, they shall be damned. Yea the like measure I say: because our Sau our himselfe saith, *Luke 12.* *Vnto whom much is committed, of him, much is required.* If then those that haue not *Thummim*, answerable to their *Urim*, shall be damned, they must needs be damned which haue not *Thummim*, in any good measure answerable, much more they that haue the contrary; and truly no maruell. For it is certaine, that one such, with his badde life, doth more hurt in the Church of God, then a great many, do good by their good Doctrine: and therefore as our Saviour saith, *Luke 12.* they shall receiue the greater damnation. And not onely because they know their Masters will, and doe it not, but also because they liue wickedly, and yet will preach. For doe they not know, that the Lord himselfe hath forbidden such to preach, *Psalme the 50.* where it is said: *But vnto the wicked said God, what hast thou to doe to declare mine Ordinances: that thou shouldst take my Covenant in thy mouth, seeing thou hast to be reformed?* Wherefore, for that they will take vpon them to execute the office of Gods Ministers, and liue so greatly to the dishonour of God (as the sonnes

of *Eli* did) the Lord will surely say vnto them, as hee said vnto *Eli*, *1 Samuel 2. Them that honour mee, I will honour: and they that despise mee, shall bee despised.* *1 Samuel 2. chap. 30. Rom. 3. 18.*

16 And now, as we see, that none that preach the Gospel, can by their diligent preaching onely, assure themselves, that they haue a true and iustifying faith; no more can we that be their hearers, by our onely diligent hearing; but by practising that which wee heare the Word of God command, *Luke 13 26.* And therefore it is that Saint *James* saith, *Chap. 1. Be ye doers of the Word, and not hearers onely, deceiuing your owne selues.* By which wee see it euident and plaine, that not preaching, but practising; not hearing, but doing, is that that can assure a man, that he hath that true and iustifying faith. And that not all in like measure: for it will nor be accepted of God, that he which hath receiued Gods gifts in a great measure, should doe no more, and be no more bountifull then hee that receiued them in a small measure. And therefore it is that Saint *Peter* saith, *1 Epist. 4 Chap. Let euery man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold graces of God. If any man speake, let him talke as the words of God. If any man minister, let him doe it as of the ability which God ministereth, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for euer, and euer, Amen.* But if he that is worth a thousand pounds, will doe no more then he that is worth but an hundred pounds, or he that is worth an hundred pounds, no more then he that is worth but an hundred shillings; these are not good disposers of the manifold graces of God: and therefore when the day of reckoning shall come, how they will answere it, I leaue to God and their owne consciences. *1 Epistle of Pet. 4. 10.*

17 And now to returne to our aduersaries: thus I say; that forasmuch as this being the generall doctrine of our Church, that none can be saued by such a faith as is without good workes, they doe vs manifest wrong, in charging vs to teach against good workes, and that we are saued by an idle faith that hath no workes: whereas we say, that we are

iustified and saued by the faith which hath good workes, but without the workes; because faith onely doth apprehend the matter of our iustification, which is not possible for workes to doe. For as Saint Paul saith of Christ, *Acts 13. Be knowne vnto you men and brethren, that through this man is preached vnto you the forgiveness of sinnes, and from all things from which ye could not be iustified by the Law of Moses, by him every one that beleueth, is iustified.* Many when they heare vs speake of iustification, doe not consider the point: for they suppose that wee speake of the matter, when indeede wee speake onely of the meanes. For to speake properly of the matter, it is neither faith of it selfe, nor faith and workes together, that doth iustifie vs before GOD: but as we see, it is Christ Iesus onely of himselfe, and by himselfe, that doth both iustifie and saue.

But as touching the meanes, wee say it is faith alone. And hereof it is which Saint Ambrose speaking both of the matter and the meanes, saith: * *In Christ Iesus is grace given: for as much as this with GOD is decreed, that who so beleueth in Christ, is saued (sola fide) by faith onely without workes, receiving freely forgiveness of sinnes.* And thus wee see the case to stand cleare, that faith without workes, is the onely meanes of iustification and saluation.

18 Now then, (Christian Reader) this doctrine of iustification by faith in Christ, without workes, being so easie and clearely to bee proued the truth, is it not a Worlds wonder, to see that so many wise and learned men, should impugne it: And that a Cardinall, one of the Popes Pen-men, Master Allen, should ascribe so much vnto good workes, as to say: * *They cleanse before hand, stayeth the soule from death, and lifteth it up vnto eternall life. Regard not the iangler, that will say mens workes doe not purge sinne, and winne heauen?* Which doctrine being true, what is it, but that wee are iustified and saued by the workes of the Law, whereby not onely all those testimonies of the ancient Fathers are proued false, but also all those Scriptures which

* Ambrose vp
on 1 Cor. first
Chap.

* In D. Fulkers
answer, Page
337.

which before we cited, are confounded, and these that follow, which shew that we are iustified and saved onely by faith in Christ, without workes, are to no purpose.

19 Saint Paul Ephesians 2. saith. For by grace are yee saved through faith, and that not of your selves, it is the gift of God, not of workes, lest any man should glorie in himselfe. Also, Galatians 2. he saith; We which are Jewes by nature, and not sinners of the Gentiles, know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ: even wee I say, have beleevned in Iesus Christ, that we might be iustified by the faith of Iesus Christ, and not by the workes of the Law, because that by the workes of the Law, no flesh shall be iustified. And chap. 3. he saith. Before faith came, wee were kept under the Lawe, and shut up unto the faith, which should afterwards be revealed; wherefore the Law was our Schoole-master to bring us to Christ, that wee might be made righteous by faith. But after that faith is come, wee are no longer under a Schoole-master; for ye are all the sonnes of God, by faith in Christ Iesus. And therefore as he saith, Romans 4. If they which are of the Law, bee heires, faith is made voyde, and the promise of God is made of none effect. And yet as he saith. Galatians 2. I doe not abrogate the grace of God, for if righteousness be by the Law, then Christ died without a cause. So that by the doctrine of the Romish Church, we see plainly, that faith is made voyde, the promise of God made of none effect, the death of Christ needlesse, and the whole matter of our iustification and saluation, to consist onely in our owne desertings. And indeede to the very same effect, are these words of their Cardinall Allen, y The death of Christ doth not discharge us of satisfaction for our sinnes, nor of any other good worke whereby a man may procure his owne saluation. Also the Pope saith thus in Bernardine Rosetius, "We can demerite eternal life with workes: Therefore we ought to presume, and hold for a certaintie, that after this life wee shall assuredly have eternal life, for the reward of good workes. And in the Summary de Grat. Sancti. Good workes demerite three things; namely, eternall life, increase of grace, and remission of sinnes."

20 Truly I cannot but admire, to see that men which would

would faine be saued, will either be saued by that onely meanes, whereby they shall be damned, or else they will not be saued. For by the workes of the Law, wee see they will procure their owne saluation, purge their soules from sinne, deliuer them from death, and lift them vp into euerlasting life. And therefore, as they depend vpon the Law, so they must looke to haue the reward of the Law, which is the curse and condemnation of it. For as Saint Paul sayth, *Galatians 3. As many as are of the workes of the Law, are vnder the curse: for it is written, Cursed is every man that continueth not in all things, which are written in the Booke of the Law, to doe them.* And chapter the fift he sayth, *Yee are abolished from Christ: whosoever are iustified by the Law, yee are fallen from grace.* And *Romans 9.* he sheweth this to be the cause of the condemnation of the *Iewes*. For sayth he; *What shall wee say then, that the Gentiles which followed not righteousness, haue attained vnto righteousness: euen the righteousness which is of faith: but Israel which followed the Lawe of righteousness, could not attaine to the Law of righteousness? Wherefore (sayth hee) because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone, as it is written. Behold, I lay in Sion a stumbling stone, and a Rocke to make men fall: and every one that beleaueth in him, shall not be ashamed.* But therefore the same iudgement is fallen vpon them, which Christ sheweth, *Iohn 9.* himselfe came to inflict vpon those obstinate *Iewes*, and *Scribes*, and *Pharises*, who sought saluation by the workes of the Law, and not by faith in him. *I am come (sayd he) vnto iudgement into this world, that they which see not, might see, and that they which see, might be made blinde.* And this blindnesse we see to be now in the *Papists*. For notwithstanding the Apottle Saint Paul saith plainly thus of Christ, *2 Corinth. 5. God made him to be sinne for vs, that we might be made the righteousness of God in him: they cannot see how this righteousness should serue the turne.* For as their Cardinall *Allen* sayth, *7 The death of Christ doth not discharge vs of satisfaction for our sinnes, nor of any other good worke whereby a man may procure his owne saluation.*

And

y In the said
booke, pag. 154

And further, for those that cannot attaine vnto satisfaction, the second part of our first Chapter doth shew, that the want that is in them, is made out by the ouer-plus of the righteousness of others. For as the sayd Cardinall saith, *The Church of God hath intrusted thee, that all workes whereby man may procure helpe to himselfe or others, be the workes of the faithfull.* And thus we see, that the same iudgement which Christ laid vpon the *Sewes, Scribes, and Pharisees*, he hath laid vpon them, that they so little accounting of him, should trust to be made righteous by themselves and others, that so they might be deprived of his righteousness.

21 Againe, the Apostle Saint Paul *1. Corint. 1.* saith al- *1. Cor. 1. 30.*
 so thus of Christ: *God hath made him vnto vs wisdom, and righteousness, and sanctification, and redemption: that according as it is written: He that reioyceth, let him reioyce in the Lord.* But it seemeth that Cardinall Allen liketh not of this kinde of reioycing: for as we heard before, hee cheareth vp his Chickens, to reioyce in their owne righteousness; assuring them, that that is it, which before hand (in this life) maketh fure worke for the purging of sinne, and after this life, for the deliuering the soule from death, and for lifting it vp into euerlasting life. And therefore if their doctrine be true, they haue as great cause to reioyce in their owne strength of saluation, as in all whatsoeuer Christ hath done for the strength of mans saluation; and in themselves, as in the Lord. Neuerthelesse, besides this which wee haue already alleaded, our Sauour himselfe hath stricken downe their proude peacockes rayle, in saying, *Luke 17. When yee haue done all those things which are* *Luke 17. 10*
commanded you, say, we are unprofitable seruants. And *Ma-*
th. 23. 23. *Cast therefore that unprofitable seruant into vnter*
darkenesse, there shall be weeping and gnashing of teeth. Shew-
 ing plainly, what is our due by our owne deseruings. And thus much by prooffe of Scripture concerning this poynt also. Now let vs heare the auncient Fathers.

22 Saint Bernard saith, *a Who is he that is ignorant of the* *a Bernard in his*
righteousness of God? He that iustificth himselfe. *booke of Free-*
Who is hee will.

b *Augustine*
in his Booke of
Predestination
of Saints the
1. chapter.
c *Bernard* 67.
Sermon vpon
the Canticles.
d *Augustine* 31.
psalme.
e Vpon the 70
psalme.

that iustificeth himselfe: He that presumeth of merites, any other where, than of the grace of God. Saint *Augustine* saith, ^b I do confesse, that I am grieved, that there is no place giuen to so many, and manifest authorities of Gods word, whereby the grace of God is commended (which is utterly no grace) if it be giuen for our merites. Saint *Bernard* againe saith, ^c There is no meane for grace to enter, where merites keepeth and occupieth place. Therefore saith Saint *Augustine*, ^d If thou wilt be a stranger from the grace of God, boast thou of thine owne merites. Again, he saith, ^e Thou art nothing of thy selfe, call vpon God, thy sinnes are thine owne, merites are of God; punishment is due vnto thee. Whereby wee see all our iustificers condemned. First, of ignorance. Secondly, of presumption. Thirdly, of blasphemy, in making grace no grace, by affirming it to be giuen vnto vs for our merites. Fourthly, of most palpable puerfenesse, by thrusting in their corrupt merites, whereby the grace of God is utterly excluded out of the worke of iustification. Fifthly, by boasting, and bringing in their merites into the worke of iustification, they haue thrust themselues out of the fauor of God. Lastly, for that they dare stand out with God, to claime remission of sins and eternall life by their merites, and to seeme vnto themselves to be that which they are not (such as vnto whom by desert the kingdome of heauen is due) they shall receive their due; which as Saint *Augustine* saith, is punishment, to wit, destruction both of soule and body. And therefore, how true it is, that they will either be saued by that meanes whereby they shall be condemned, or else they will not be saued; let the Reader iudge.

f *Augustine* 70
psalme.

23 Saint *Augustine* reproving such Heretiques as would looke to be rewarded with euermlasting life, for their merites, said thus vnto them, ^f When the reward shall come, be will crowne his owne gifts, not thy merites. That is, after wee haue gotten possession of heauen by the onely meanes of faith; then according to the measure of grace, which God did giue to every man in this life, to worke his will, and to set forth his glory, hee will crowne them with degrees of glory. *Luke* 19. And this is it which Saint *Paul* saith,

saith; 2 Cor. 5 *We must all appeare before the iudgement seate of Christ, that euery man may receiue the things that hee hath done in his body, according to that hee hath done, whether it be good or euill.* At which time Saint *Augustine* saith: & God will crowne with fauour and mercy that shall be done at the last iudgement: whereas when the iust King shall sit in his Throne, to render to euery man according to his workes, who shall boast that hee is cleane from sinne? or who shall boast that his heart is chaite? Therefore (saith he) it was needfull to make mention of the mercy of our Lord. Indeed he may well say, God will then crowne with fauour and mercy, and not according to our deserts. For whereas that iust man *Iob*, Chapter 9. saith thus of man: *If God should dispute with him, he could not answer him one thing for a thousand:* yet at the day of iudgement, as plainly appeareth in Saint *Matthew* 25. the Lord will repeate the things which the faithfull had well done, not once mentioning any one thing they had ill done, were the actions neuer so vile. And there also in that Chapter is plainly demonstrated vnto vs what sort of Christians shall be saued, and what sort damned. Those that shall be saued, doe vtterly disclaime their owne righteousness, and those that shall be damned, doe iustifie themselves, by challenging to themselves the performing of all those Christian duties, which Christ required to be done to his members. Now therefore Christian Reader, be thou iudge, of which of these two sorts the *Papists* are. Also in that Chapter is plainly declared, that men are not saued by the bare name of faith, but by the true faith, that hath the true fruites.

24 They will not in any case be saued by that way whereby we seeke to be saued, namely, by endeavouring to the utmost of our powers, to obserue and doe all whatsoever we are commanded; and then when wee haue done our best, to confesse the truth against our selues, that we are vnprofitable seruants, as our Sauour himselfe commanded, and to relie wholly vpon the mercy of God in Christ: but they will be saued by fulfilling the Commandements, or else they will not be saued. Neither will they doe their good workes, to the end whereunto God ordained and appointed

g. *August.* in his
Book: of the
Spirit and the
Letter. Cha. 33.

them to be done, as we doe. First, to shew our loue to God, in walking as it becommeth his children, *Iohn 14. 15.* Secondly, by them to glorifie God, *Matthew 5. 16. Iohn 15 8.* Thirdly, to make our election certaine to our selues, *2 Peter 1. 10.* Fourthly, to winne others to Christ by our goodly conuersation, *1 Peter 3. 1.* Lastly, to assure our selues for certaine, that by hauing the true fruits of the true faith, wee haue that faith whereby we shall be saued, *Iames 2. 14.* But they will doe their good workes, first to purge their owne sinne. Secondly, by the ouerplus of good workes, to purge the sinnes of others. Thirdly, to stay their soules from death. Fourthly, to purchase Heauen. And lastly, to lift vp, and place their soules in Heauen. They will haue all by their owne deseruings, or they will haue none: all by meritis, or else no bargain: therefore let vs see what wee can say further vnto them touching this point.

25 Our Sauour Christ, *Matthew 5. saith; Blessed are the poore in spirit, for theirs is the Kingdome of Heauen.* Now this word *Poore*, is a metaphor, taken from a man that is so very poore, as that hee hath not wherewith to sustaine his owne life, but is faine to seeke to others for succour. And such are they which finde themselves to greatly destitute of soules sustenance, as that they are glad to seeke to others for reliefe, euen to God for his mercy, and to Christ for his merites.

26 Such a blessed poore man was Saint *Basil*, as may appeare by these his words: ^h *He that traffeth not in his owne good deeds; nor hopeth to be iustified by his workes, hath the onely hope of his saluation in the mercies of God.* Also such a blessed poore man was Saint *Augustine*, as appeareth by these his words: ⁱ *Lord, for thy name sake shouldest thou quicken mee in thy righteousness: Not in mine; not because i haue deserued it, but because thou hast mercy on me.* Also such a blessed poore man was Saint *Hierome*, as appeareth by these his words: ^k *If we behold our owne meritis, wee shall be drincke to desperation.* Yea, and notwithstanding Saint *Bernard* acknowledgeth himselfe also to be one of these poore *Publicans*, in that he saith of himselfe: ^l *My meritis is the mercy of God: yet they will rather be condemned with the proud Pharises, then be iustified*

with

^h Basil. vpon
the 32. Psalm.

ⁱ Aug. vpon
the 142. Psalm.

^k Hier. 64. of
Eliay.

^l Bern. vpon the
Psalm. qui habi-
tat.

with the poore *Publicans*. To be briefe, whereas their *Master Harding* saith: ^m *Wee are iustified freely without workes,* in *D. Harding* that may deserue the grace that God giueth. Here he hath con- in his booke, demned their doctrine of iustification by workes, to be most A direction of sundry soule, false and erroneous: but in that that hee includeth, that errorous lies, &c. in fol. 357. workes may deserue the grace that God giueth, he hath pro- ued himselfe a notable heretique. For as Saint *Augustine* saith, ⁿ *Understand that the forenamed Epistle (to Sixtus an Elder of the Church of Rome,) is written against the Pelagians, the new heretiques, which affirme the grace of God to be given according to merits: that he that glorieth should not glorie in the Lord, but in himselfe: that is, in man, and not in the Lord.* And therefore in another place hee saith, ^o *Let no man say, that for the merits of his workes: or for the merits of his prayers, or for the merit of his faith, the grace of God is given vnto him: And so that which those heretiques say, be counted true; namely, that according to our merits the grace of God is given: then the which, nothing can be more false.* In the same Epistle. But as he saith in another place, ^p *They that glorie, should not glorie in their owne merits (which they perceiue to be like vnto the merits of them, that shall be damned) but should glorie in the Lord.* Whereupon, saith Saint *Ambrose*, ^q *Like as there is none so detestable outragious, as can restraints the free gift of grace, so can there be no worke so excellent, that this (which is freely given) should be due vnto them, by action of debt: for then the redemption of Christ, should in deed be no thing worth, neither should the worthinesse of mans workes be inferiour to the mercie of God.* In his booke of predestination of Saints, chap. 9. ^q *Like as Ambrose in his 1. booke and 5. chapter of the calling of the Gentiles.* Whereupon their *Walter Waldensis* saith, ^r *I take him, therefore to be the founder Diuine, the faithfuller Catholique, and more agreeable to the holy Scriptures, that utterly denieth all such kinde of merits.* *Walden* in his booke against *Waldense*.

And thus much for the conclusion of the twelue Chapters, referring the whole matter to be iudged by all that shall reade them. Whether they can possibly be true Catholique Christians, which in stead of one God, will haue hundreds, (as appeareth in our first Chapter;) and in stead of one Saviour, to haue many thousands, as appeareth in the same Chapter. That will haue the *Pope* to be the

very *Vicar* of *Christ*, whom in our second Chapter, wee
 proued to be that great *Antichrist*, shewed by *Saint Paul*
2 Thessa. 2. to be the Arch enemie of *Christ* and all true
Christians. That will haue *Rome* to be the Mother of all
Christian Churches, which in our third Chapter, we pro-
 ued to be that *Babylon* which the Angel in the seauenteenth
 Chapter of the *Reuelation* calleth, *The mother of Whor-*
domes and abominations of the earth. That will haue his
 Church (as it is now *Christian*) to be the true Church of
Christ: Which in our fourth Chapter, we proued to be the
 same idolatrous Church, professing *Christ*, mentioned by
 the Angell in the 13. Chapter and 17. Chapter of
 the *Reuelation*. That will haue their Church to be the
 most auncient *Apostolique* and *Catholique Church*,
 which in our fifth Chapter, we proued had no being at all,
 for the space of sixe hundred and sixe yeares next after
Christ. That will haue the succession of *Vniuersall Popes*,
 to descend from *Saint Peter*, which we proued in our sixth
 Chapter, to descend but from *Boniface* the third Bishop of
Rome, of that name, made *Vniuersal Pope*, by that Murthe-
 rer *Phocas* the Emperour, in the yeare of *Christ*, 607. In
 which yeare the first *Vniuersal Pope* being made, the *Po-*
pish Church must needs first begin: For, as before *Christ*
 was, there could be no *Christian Church*; so, before there
 was an *Vniuersal Pope*, there could be no *Popish Church*:
 Therefore their Church hauing her first beginning but
 sixe hundred and seauen yeares after *Christ*, the antiquity
 thereof is ouerthrowne, & our Church proued to be more
 ancient by sixe hundred and sixe yeares. That will haue
 the *Popes* supreametitle and dignitie, approued of, by ge-
 neral consent of *Councells* and *Fathers*; which in our se-
 uenth Chapter, we proued to be gain said, and withstood
 by *Councells* and *Fathers*, till the yeare of *Christ*, 607. That
 will haue *Peter* to be made supream Head of all the *A-*
postles, by *Christ* himselfe: the contrary whereof, wee
 proued in our eighth Chapter by *Christs* expresse Com-
 maundement; and therefore the *Pope* cannot claime his
 Supremacie from *Peter*. That will haue the true Church
 knowne

knowne by retaining seauen Sacraments : which in our ninth Chapter we proued, that to Saint *Chrysostomes* time, which was about foure hundred yeares after Christs Incarnation, it was knowne by retaining onely two Sacraments ; and afterwards, no Christian Church knowne by the iust number of seauen, till Antichrist was borne in *Rome*. That will haue the idolatrous *Masse* to be the ordinance of Christ ; which in the same Chapter, we proued cannot be, because it tendeth to the viter ouerthrow of the power of Christs death and passion : as also, because it was not begun to be framed, till about one hundred and nineteene yeares after Christ, and not finished of more then sixe hundred yeares after. And confessed by their *Iohannes Boemos*, to be inuented by certaine Bishoppes of *Rome*, whose names wee haue produced in the same Chapter, as himselfe nominated them. That will haue those words in the sixt chapter of Saint *Iohns* Gospel touching the eating his flesh and drinking his bloud, to bee meant of a corporall kinde of eating ; which heresie, wee proued in our tenth Chapter, Christ reprobued the carnall *Capernaster* for. As also, will haue those words in the sixe and twentieth Chapter of Saint *Matthews* Gospel, *Take, eate, this is my Body*. to be literally vnderstood, that they might worship the bread for Christ, and make an Idoll of it. That will haue Saints prayed vnto, and worshipped ; which, as we proued in our eleuenth Chapter, is to robbe God of two speciall parts of his glory. Lastly, that will haue men to make a better satisfaction for sinne, then Christ hath made for them, & be better purged from their sinne in the fire of *Purgatory* (then Christ hath by his bloud) or be holden from life and libertie for euer : which, as we proued in our twelfth Chapter, tendeth to the viter ouerthrow of all that Christ hath done for the saluation of man kinde. To conclude, we see in this Chapter of Conclusion, they will haue men to seeke iustification by the workes of the Law, that so they might be brought vnder the curse and condemnation of it, for not fulfilling all that the Law requireth. They will haue men to purchase hea-

The Law cannot iustifie,

uen by their *owne* deseruing, thereby to proue his death
to be needlesse, and faith in him of none effect. And notwithstanding
that case to stand cleare, that these be part
of those Antichristian lies, wherewith Saint Paul,
2 Theff. 2. shewed the great Antichrist should
deceiue those that loued not the truth, *But*
had pleasure in vnrightheousness. They
bath not to say, *The Pope cannot*
be holden with any Religion
of a lie.

FINIS.



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